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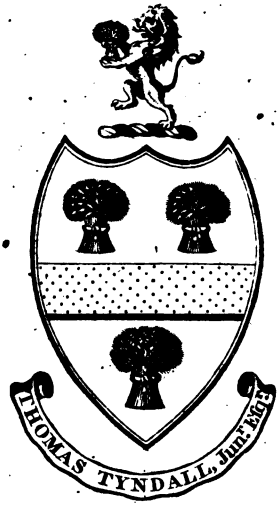
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AN

# ACCOUNT

## Of the STATE of the *Roman-Catholick* RELIGION Throughout the WORLD.

Written for the Use of Pope *INNOCENT* XI. by Monsignor *Cerri*, Secretary of the Congregation *de propagandâ Fide*. Now first translated from an Authentick *Italian* MS. never publish'd.

To which is added,

A DISCOURSE concerning the State of RELIGION in *ENGLAND*. Written in *French*, in the Time of K. *Charles* I. and now first translated.

WITH

A Large *Dedication* to the Present POPE; giving Him a very particular Account of the State of Religion amongst *PROTESTANTS*; and of several other Matters of Importance relating to *Great-Britain*.

BY

Sir RICHARD STEELE.

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# To His Holiness
# CLEMENT XI.

YOUR HOLINESS will be surpriz'd at so uncommon a Thing, as an Address of this Nature, from one, who is, in your Account, and in the Language of your Church, a Schismatick, Heretick, and Infidel. But as I think it my Duty to make this publick Restitution of the following *Treatise*, which I acknowledge my self to have clandestinely procured; so, I will restore it fourfold, with all possible Advantage to *You*, and Your *Church*.

I find that all the Infallibility, with which your Holiness is illuminated, doth not disdain the Help of Human Information; and that your Accounts of the Religious, as well as Civil, State of this Kingdom, are in a particular manner defective: And therefore I have resolved to act the Part of

a Generous Adversary, and without Reserve to lay before you, out of the Fulness of my Heart, such Things, as will give you a Juster Information of the State We of these Nations are in, than any of your Predecessors in the Holy See ever enjoy'd; and this, without any further Ceremony, just in the Order in which they shall arise in my own Mind.

Your *Holiness* is not perhaps aware, how near the Churches of Us Protestants have at length come to those Privileges and Perfections, which You boast of, as peculiar to your own. So near, that many of the most Quick-sighted and Sagacious Persons, have not been able to discover any other Difference between us, as to the Main Principle of all Doctrine, Government, Worship, and Discipline, but this one; *viz.* That You *cannot* Err in any thing You determine, and We never *do*. That is, in other Words, that You are Infallible, and We always in the Right.

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We cannot but esteem the Advantage to be exceedingly on our Side, in this Case, because We have all the Benefits of *Infallibility*, without the Absurdity of pretending to it; and without the uneasy Task of Maintaining a Point so shocking to the Understanding of Mankind. And You must pardon Us, if We cannot help thinking it to be as Great and as Glorious a Privilege in *Us*, to be always in the Right, without the Pretence to Infallibility; as it can be in *You*, to be always in the Wrong, with it.

Thus the Synod of *Dort*, (for whose Unerring Decisions; Publick Thanks to Almighty God are every *three* Years, offer'd up with the greatest Solemnity, by the Magistrates in that Country;) the Councils of the *Reformed* in *France*; the Assembly of the Kirk of *Scotland*; and, (if I may presume to name it) the Convocation of *England*, have been all found to have the very same Unquestionable Authority, which your Church claims solely upon the *Infallibility* which resides in it; and the People,

ple, to be under the very same strict Obligation of Obedience to their Determinations, which, with *You*, is the Consequence only of an Absolute Infallibility. The Reason therefore, why We do not openly set up an *Infallibility*, is because We can do without it. Authority results as well from Power, as from Right; and a Majority of Votes, is as strong a Foundation for it, as *Infallibility* it self. Councils that *may* err, never *do*: And besides, being composed of Men, whose peculiar Business it is to be in the Right, it is very immodest for any private Person to think them not so; because this is to set up a private corrupted Understanding, above a publick uncorrupted Judgment.

Thus it is in the *North*, as well as the *South*; Abroad, as well as at Home. All maintain the Exercise of the same Authority in themselves; which yet they know not how so much as to speak of, without Ridicule, in others.

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In *England*, it ſtands thus. The Synod of *Dort* is of no Weight: It determin'd many Doctrines wrong. The Aſſembly of *Scotland* hath nothing of a true Authority, and is very much out, in its Scheme of Doctrines, Worſhip, and Government. But the Church of *England* is veſted with all Authority, and juſtly challengeth all Obedience.

If one croſſes a River in the *North*, there it ſtands thus. The Church of *England* is not enough reformed; Its Doctrines, Worſhip, and Government, have too much of Antichriſtian *Rome* in them. But the Kirk of *Scotland* hath a Divine Right, from its only Head, *Chriſt Jeſus*, to Meet, and to Enact, what to it ſhall ſeem fit, for the Good of his Church.

Thus, We left *You*, for your Enormous, Unjuſtifiable, Claim to an Unerring Spirit, and have found out a Way, unknown to Your Holineſs and your Predeceſſors, of Claiming all the Rights that belong to *Infallibility*, even

whilst we disclaim, and abjure the Thing it self.

As for Us of the Church of *England*, if we will believe many of its greatest Advocates, we have Bishops in a Succession as certainly uninterrupted from the Apostles, as your Church could communicate it to Us. And upon this Bottom, which makes Us a True Church, *We* have a Right to Separate from *You*; but no Persons living have any Right to Differ, or Separate, from *Us*. And *they* again, who differ from us, value themselves upon something or other, in which we are supposed defective; or upon being free from some Superfluities which we enjoy; and think it hard, that any will be still going farther, and refine upon their Scheme of Worship and Discipline.

Thus We have indeed left *You*; but we have fix'd our selves in your Seat: and make no Scruple to resemble you, in our Defences of our selves, and Censures of others, whenever we think it proper.

We have all sufficiently felt the load of the two Topicks of *Heresy* and *Schism*. We have been Persecuted, Hang'd, Burnt, Massacred, (as your Holiness well knows) for *Hereticks* and *Schismaticks*. But all this hath not made us sick of those two Words. We can still throw them about us, and play them off upon others, as plentifully and as fiercely, as they are dispensed to us from your Quarter. It often puts me in mind; (your Holiness must allow me to be a little ludicrous, if you admit me to your Conversation;) It often, I say, puts me in mind of a Play which I have seen amongst some merry People: A Man strikes his next Neighbour with all his Force, and he, instead of returning it to the Man who gave it, communicates it with equal Zeal and Strength to another; and this to another; and so it circulates till it returns perhaps to him who set the Sport a-going. Thus your *Holiness* begins the Attack. You call *Us* Hereticks and Schisma-

Schismaticks, and Burn and Destroy Us, as such: Tho' God knows there is no more Right any where to use Hereticks or Schismaticks barbarously, than those who Think and Speak as their Superiors bid them. But so it is, *You* thunder out the Sentence against *Us*. *We* think it ill Manners to give *You* back again; but we throw it out upon the next Brethren that come in our way; and they upon others: And so it goes round, till some perhaps have Sense and Courage enough to throw it back upon those who first began the Disturbance, by pretending to Authority where there can be none.

We have not indeed now the Power of Burning Hereticks, as our Forefathers of the Reformation had. The Civil Power hath taken away the *Act*, which continued that Glorious Privilege to them, upon the Remonstrance of several Persons, that they could not Sleep, whilst that Act was awake. But then, every thing on this side Death, still remains untouched, to us: We can

Molest,

Molest, Hatrass, Imprison, and Ruin, any Man who pretends to be wiser than his Betters. And the more unspotted the Man's Character is, the more necessary we think it to take such crushing Methods. Since the Toleration hath been Authoriz'd in these Nations, the Legal Zeal of Men hath fallen the heavier upon Hereticks; (for it must always, it seems, be exercis'd upon some sort of Persons, or other;) and amongst these, chiefly upon such as differ from us in Points, in which, above all others, a Difference of Opinion is most allowable: Such as are acknowledged to be very abstruse and unintelligible; and to have been in all Ages thought of, and judg'd of, with the same Difference and Variety.

Sometimes *We* of the Established Church can manage a Prosecution, (for I must not call it a Persecution) our selves, without calling in any other Help. But I must do the *Dissenting Protestants* the Justice to say, that they have shewn themselves, upon occasion,

very

very ready to Assist us in so Pious and Christian a Work, as bringing Heretick's to their Right Mind: Being themselves but very lately come from Experiencing the Convincing and Enlightning Faculty, of a Dungeon, or a Fine. The Difference between these Two sorts of Persons is this. The One Differ from us about Ceremonies of Worship and Government; but they boggle not at all at the Doctrine settled for us by our first Reformers: It is all with them right and good, just as Christ left it at first, and *Calvin* found it, above fifteen hundred Years after. The other, unhappy Men, look upon this, to be straining at a Gnat, and swallowing a Camel. However, the former sort having a Toleration for their own Way, upon subscribing all our Doctrines, can the more easily come to persuade themselves, that the Christian World is Unhinged, if the latter should be Tolerated in their Opposition to Doctrines which have been called Fundamen-

tals, even by Protestants, for so many Years.

This hath been Experienced particularly in *Ireland*, by *One* who could not see exactly what they saw, about the Nature of *Christ* before his Appearance in this World. For, as with *You*, a Man had better blaspheme Almighty God, than not Magnifie the Blessed Virgin; so, with many of us, it is much more innocent and less hazardous, to take from the Glory of the Father, than of his Son. Nay, to bring down the Father to a level with his own Son, is a commendable Work; and the applauded Labour of many learned Men of Leisure: But to place the Son below his own Father, in any Degree of real Perfection, this is an unpardonable Error; so unpardonable, that all Hands were united against that unhappy Man. And he found at length, that he had much better have violated all God's Commandments, than have interpreted some Passages of Scripture differently from his Brethren. The *Nonconformists*

*mists* Accused him; the *Conformists* Condemned him; the *Secular Power* was call'd in; and the Cause ended in an Imprisonment, and a very great Fine. Two Methods of Conviction, about which the Gospel is silent!

In *Scotland*, let a Man depart an Inch from the Confession of Faith, and Rule of Worship, establish'd by the Assembly there; and he will quickly find, that, as cold a Country as it is, it will be too hot for him to live in. Infants are baptiz'd there, not only into the Name of the Father, Son, and Holy Ghost; but into the Pure Doctrine, profess'd and settled by the Church of *Scotland*. To suppose therefore, any Point of Doctrine to be Erroneous, or so much as a Subject for a New Examination; in so Unspotted a Church, is a Token of Malignity and Infidelity; and the Man who doth it, must be content to escape out of their Hands as well as he can.

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In *England*, it is not all the other Excellencies in the World, united in one Man, that can guard him against the fatal Consequences of Heresy, or differing, in some Opinions, from the Current Notions of our World; especially if those Opinions are such as are allowed to be Mysterious and Inexplicable. We have now an Instance of One, or Two, Learned, and otherwise Good Men, who have thought it their Duty, (as they themselves say) to step aside out of the common Path. And what their Fate will be, Time must shew. At present, the Zeal (as it is called) of their Adversaries prevails. The Fire is kindled, and how far it will consume, or where it will stop, God only knows. But the Case of *One* of them (which will give Your Holiness some Notion how we stand affected) is very remarkable. For, not to mention his Good Life, (which is look'd upon but as a *Trifle*, common to almost all Modern Hereticks;)

tho'

tho' his Religion is mix'd up with a good deal of *Kalendar* and *Rubrical* Piety; tho' He hath his Stated Fasts and Feasts, which He observes with the greatest Devotion; tho' He is Zealous for Building of Churches in the Apostolical Form of a Ship, with all Accommodations for Order and Decency; tho' he is for the Use of *Oyl*, and the *Trine Immersion* in *Baptism*, and for *Water* mix'd with *Wine*, in the *other Sacrament*; tho' he is very warm for Believing in Christ towards the *East*, and Renouncing the Devil towards the *West*; tho' *He* hath laid them a Foundation for *Independent Church-Power*, in the *Decrees* of the *Apostles* themselves; nay, tho' He joins with them in beating down Human Reason, when it would pretend to judge in Matters of Religion; and resigns to them all the Preferments in the Land, from *Dover* to *Berwick* upon *Tweed*; Yet all will not do: *He* holds the *Son* to be *Inferior* to the *Father*, and *Created* by *Him*, tho' a Being of most Glori-

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ous Perfections: And upon this Account, *He* must not enjoy, even the Poverty which he hath chose, in quiet. And if this be *His* Case, what hath *Another* to expect, who hath not these Advantages on his Side: tho' he should be found armed with unspotted Integrity, and unequall'd Learning, and Judgment?

Your Holiness will judge from hence, how the Matter of *Heresy* stands amongst us: and how it must stand, unless my Lords the Bishops, who have with an unexampled Courage preserved our Liberties in Civil Matters, with equal Resolution step in; and oppose that Spirit, which, from such Beginnings at first amongst you, proceeded farther and farther, till it broke out into Fire and Massacre, for God's Glory, and the Good of his Church.

And, as I observed before, that there was no need for your pretending to *Infallibility*; That it is better taken in the World, and as easy, to establish

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the ſame Authority without it; ſo, here it will be obvious to thoſe of your Church to obſerve, that there was no manner of Neceſſity upon them, to diſcard the Scriptures, as a Rule of Faith open to all *Chriſtians*, and to ſet up the *Church* in Diſtinction to them: becauſe they may ſee plainly now, that the ſame Feats are to be performed; and with more Decency, (tho' not with more Conſiſtency, of which few are Judges,) without carrying Things to ſuch Extremity. For, at the ſame time that we are warmly contending, againſt *your* Diſputants, for the Right of the People to ſearch and conſider the Goſpel themſelves, it is but taking care, in ſome other of our Controverſies, to fix it upon them, that they muſt not abuſe this Right; that they muſt not pretend to be wiſer than their Superiours; that they muſt take care to underſtand particular Texts, as the Church underſtands them; and as their Guides, who have

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an *Interpretative Authority*; explain them.

This we find to be as effectual with many, as taking the Scriptures out of their Hands. And because it is done in this Gentlemanlike manner, and gives them an Opportunity of shewing their Humility; it passeth very smoothly off: without their considering once the Absurdity it leads to; that (as Doctors differ, and Councils too) this Method layeth a Necessity upon Two different Men, nay, upon the same Man in different Circumstances, to understand the same Text in Two different, and often in Two contradictory Senses.

And here again, with Submission, I think We greatly surpass You, in our Conduct. For *We* have the same Definitive Authority, which *You* have; without the Reproach of *Depretiating* the Word of God; the People all the while being fully satisfy'd, that we allow the *Scripture* to be their Rule, and to lie open to them all. And We do

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indeed, in Words, preserve all *Authority* to the *Scripture*; but with great *Dexterity*, We substitute, in Fact, our own *Explanations*, and *Doctrines* drawn from those *Explanations*, instead of it.

And then, One great Privilege We enjoy above You; that Every Particular Pastor amongst Us, is vested with the *Plenary Authority* of an *Ambassador* from God; very much different from the Maxims of your Church.

For my own Part, I have always been an Advocate for all that Reverence and Regard, which can with any Justice be claimed by them; and shall ever pay them all the Respect, which their Character and Conduct, compared together, can admit of. But the Demands of those who talk loudest amongst them, seem to increase upon us every day. For, upon Enquiry, I find, what I was not before acquainted with, that what was spoken to the *Apostles*, was spoken to every one of them; that it is a Crime, not to at-

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tend to them, even without excepting the Case of Self-Contradiction, mutual Contradiction, and, (what is of much more Importance,) of Contradiction to all the Precepts of Peace and Love in the Gospel: That they are at length of an Angelick Order; nay, that to despise them, (not excepting any Cases, in which Contempt is as Natural, as Hunger or Thirst,) is (if I may repeat it) to despise God himself. And all this, because Fallible Men, in whom that Trust is reposed, have admitted them, according to the best of their Judgment, to Officiate in Holy Things.

Every one, who thinks of himself in this Light, needs no *Infallibility*, or *Impeccability*, to make him as Great as ever Your Holiness pretended to be. His Character will do, without those, or any one other Accomplishment.

These last Four or Five Years, our *Pulpits* have in a particular manner *Echoed* with the Sound of *Dignity*, *Rule*, *Preeminence*, and the like. There are

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indeed, amongst the Best and most Learned of our Divines, who disclaim all this; and disdain all Respect, but what results from the *Sincerity* of their Labours for the Good of Mankind. But the *Noisy* make most *Noise* every where; and few care to *contradict* them.

This *Privilege* I thought worth Recording, in the Account I am giving *You* of our *Religious Affairs*; because it is very *considerable* in it self, and seems to be of a *growing* Nature. It is a *Point*, which, when once carried thoroughly and universally, will make every single *Presbyter*, or *Pastor*, an *Absolute Pope* to his own Congregation.

And this alone is sufficient to convince You, that at present, notwithstanding any Intelligence You may have of their Good Inclinations towards You, they mean not *You*, but *Themselves*. They may be surprized indeed, at last, to find it all end to *your Advantage*: But I acquit them of the

the Guilt of any ſuch *Deſign*; and indeed, of any other *View*, but that of Securing an Immoderate *Reſpect* to a Particular *Set* of themſelves. Which I would not ſay, were it not too plain from hence, that, let a *Presbyter*, or a *Biſhop*, or even an *Archbiſhop*, differ from them, in any Matter of Speculation, or of State; they have ſhewn the World, by their Example, that all this pretended *Veneration* is to be turned, whenever the *Signal* is given, into Perſonal Contempt and Ignominy. So that to ſay and unſay; to do and undo; to declare abſolutely, that the *Profoundeſt Reverence* is due to the *Clergy*, and at the ſame time to raiſe a *Storm* of *Ill Treatment* againſt any of their own Body who diſpleaſe them; and all the while to keep their *Countenances*, and look as if *All* was conſiſtent; is One Signal *Privilege*, which many amongſt *Us* have to boaſt of.

It is very true, what Your *Holineſs* may have been inform'd of; That in many Inſtances, both of *Doctrine* and

*Ceremony*, We have been, of late Years, rather drawing nearer to *You*, than departing farther from *You*.

It is a Common Maxim, and propagated very politickly by the *Agents* of your Church, with the Help of some of the *Zealots* of ours; *Better be a* Papist, *than a* Presbyterian. This being allowed by many *Churchmen*, and rightly managed amongst the *Populace*, exceedingly diminishes the Horror and Aversion, there used to be in our People against the very Name of *Popery*. And this works by insensible Degrees; till many a Man, who at first feels himself a Hearty Enemy to *Popery*, finding it to be allowed to be better than something else, of which he knows nothing, begins to think with more Patience about it; first, as not near so bad as it used to be represented; and then as an innocent Matter; and then as a very tolerable *Religion*; and at length, as better than any thing set up against it: And all by the Help of this General Principle, rightly managed, which

takes

takes off the Edge of his former Passion for the *Protestant Religion*, and so by degrees reconciles his Thoughts to its contrary.

To the same Purpose tends the Revival of some Matters of *Doctrine* and *Practice*, of *your* sort, amongst *Us*. The Power vested in *Priests*, to *absolve* Men from their Sins, hath been declared by many, in such sort, as hath in effect made the Will of God himself to be determined by their Will, or even their Humour. It may be summ'd up in these Two Points: "That Men can "have no Hopes of a *Pardon* from "God, but by *Absolution* from the "Mouth of a *Priest*; and a *Priest* or-"dained to a Nicety, according to a "particular Notion of *Regularity*: And "that God *must pardon* those, whom a "*Priest* pronounces to be *pardoned*." That is, that *They* are not so much obliged by Almighty God's *Will*, as Almighty God is, by *Their's*; and that God is never so much *honoured*, as when

*Weak* and *Fallible* Men are placed in his Throne.

Some have changed this Absurdity of an *Authoritative Absolution*, (which they see they cannot so easily defend,) into an *Authoritative Intercession* of the *Priest*, who is now become with Us, a *Mediator* between God and Man; still Securing to *Themselves*, the same Power and Privilege, in a less *scandalous* manner. This creates the same *Dependence* of the Laity upon the Priests; and shews again, how *dextrous* We are, in changing *Words*, when there is Occasion, without changing *Things* at all.

But *Your Holiness* will easily guess the Meaning of all this, when I let You know, that the same *Persons* declare, that *Auricular Confession*, and a particular *Unburthening* the Conscience of all its Secrets, must precede this *great Benefit*. And this, You well know, is an *Engine* of an unmeasurable Influence, that can rule Families, and overturn States, and govern the World.

Add

Add to this, another *Point*, greatly contended for of late, and very much to your Advantage, in the Issue; That all *Baptisms*, unless by *Episcopal Priests*, in a *Regular* Line from *You*, are declared *Invalid*, and of no Effect to instate Men in God's *Peculium*.

We have indeed openly declared against *Your* Doctrine, of making the *Sacraments* depend upon the *Intention* of the *Priest*: But we are doing a much worse Thing, (if the Doctrine of some Men can prevail,) and that is, making them depend upon what neither *Priest*, nor *Layman*, can ever come to any Satisfaction about; *viz.* the *Episcopal Ordination* of the *Priest*, in a Regular, Uninterrupted Line of Succession from *Christ* himself. This indeed sweeps whole Parishes away at once, which perhaps have had Preachers never ordained; and unpeoples the Christian World without Mercy. But it is supposed, it must make the poor distressed *Laity* adore the *Men*, who have this

this Privilege, of Entitling them to God's Favour; or Debarring them from it.

Yet with *some*, it may be turned another way; and They may begin to ask, If the *Clergy* of *our* Church, which received all through the Hands of the *Romish*, be vested with this Glorious *Prerogative*; how much more sure is it; in *that* Church which communicated it to *Ours*? If *We* are so positive, We had it from *Them* by whom We were ordained, and could not have it otherwise; how much more must it be in *Them*, who ordained Us?

After this, why should I mention, what must be known to You, the Zeal of many for the Multiplying of *Ceremoniousness* and *Bowings*, in *Publick Worship*; for the *Cathedral Pronunciation* of Prayers; (which is the Protestant *Unknown Tongue*, to such as are not accustomed to it;) our *Altars*, and the never-lighted Candles upon them; the *Decorations* of Our Churches,

which,

which, You have experienced, never stop where the Honest Men, who first begin them, design they should; the *Consecration* of our Church-Yards; and the like: In which *You* find this Benefit; that several, who take the Impression of these Things deep into them, are easily inclined, with a little Art and *Management*, to believe, *that* Church must be the best, which hath the greatest Number of these *Good Things*.

We have not indeed many *Images*, or *Pictures*, left in our Churches, besides *Moses*, and *Aaron*; whose Figures, tho' they have nothing to do in our Places of Worship, give me the less Concern, because Christians are in no Danger of Idolizing *Jews*.

But We have *One* very common, and very scandalous Representation, in multitudes of our Churches, which, in my Opinion, comprehends all possible Absurdities of That Sort: And that is, of the *Trinity* in *Unity*, figured in a *Triangle*, and generally inclo-

sed

sed in a *Circle*, over our *Altars*; as it is in the Pictures which are now become fashionable in our *Common-Prayer-Books*. This is justly esteemed the most inexplicable, and unintelligible, *Mystery* of Our *Faith*. And yet it is suffer'd, by those who so esteem it, to be set forth, even to Men's Eyes, by a *Mathematical* Figure; which always supposeth the clearest, and fullest Ideas possible: And the *Eternal Father* of all Things, is represented to Christians, as *One Side of an Equilateral Triangle*. In this Point, I am almost ready to give up the Cause to *You*, and to own, that all your *Crucifixes*, and all the *Figures* of your *Saints*, (who were once Men and Women, and therefore representable,) put together, have not any Part of the monstrous Absurdity of this single Representation.

The *Preaching*, as it is called, of our *Popular* Men, (upon which we used to value our selves exceedingly,) is now come to that degree of Offence, that

that in many Places, Persons of Sense and Seriousness, stay at Home, out of Piety, and absent themselves from our *Assemblies*, for fear of Hearing. For the Truth of what I affirm, I appeal to the Intelligence sent You by the *Agents* of Your Church, amongst us, who have, of late, been seen to take *Notes* from the Mouths of some of our followed Preachers. For my own part, I have imagined my self, sometimes to be at the late *Negotiations* at *Utrecht*, and to hear one of the *French King's Plenipotentiaries* setting forth the Glorious and Advantageous *Terms* of *Peace*, which his *Master* hath yielded to Us: Sometimes to be in the midst of *Commissioners* of *Trade*, hearing the *Terms* of our *Commerce* extolled to Heaven; sometimes at the *Funeral* of a late *Princess*, and my Ears filled with the sound of fulsom Panegyrick; sometimes in a *Cabal* of *Male-content Jacobites*, disburthening all their Spleen, as far as they dare, in Invective, and Satyr, and Insinuation, against the *Late Revolution*, and

and their present Superiours; sometimes in one of the Meetings of some of our old *Rigid Separatists*, inveighing against their Bishops; sometimes in one of Your *Holiness's Courts of Judicature*, amidst the Thund'rings of Wrath and Damnation, denounced against all *Heretick*s and *Schismatick*s; in a word, sometimes at the *Bear-Garden*, and sometimes at *Bedlam*: But at last, I have roused my self up, and found my self, where I should least of all expect to hear, either such Subjects, or such Language.

About the end of *January*, and the beginning of *February*, we are, in a more than ordinary manner, called upon, to knock one another on the Head, because our Forefathers, (and particularly the *Forefathers* of many of our *Modern High-Church-Champions*) happen'd to be *Great Villains*, above *sixty* Years ago: And this is thought an Excellent *Topick*, to be insisted upon, from Generation to Generation; Nay, it is esteemed

esteemed by many to be seasonable all the Year round.

But there is *another* Topick, which seems to be in great Repute again, at this time; and that is the *Danger* of the *Poor Church*: A Danger, which constantly is seen to increase, in exact proportion, as the Hopes and Interest of Your *Holiness*'s Friends, in these Parts, decrease. So that, to know whether this Subject be in Fashion, no one need to enquire any thing, but how it stands with the *Roman-Catholicks* in *England*; whether *They* are pleased, or displeased. Some Advantage, I can assure You, *Your Church* reaps from it; that it hath created a *nauseous Disgust*, in many of the best Members of *Our's*; and hath furnished some of our *Dissenters* with this Reason against Uniting with Us, *That they never will be of a Church, that is almost always in Danger.*

One Thing more I must here mention; that the *Church* (I mean that Part of the *Churchmen*, I am speaking of) is now

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in full Possession of the *Privilege* of applying God's *Judgments* to their Neighbours: which our Forefathers so justly condemn'd, and took such Pains to ridicule, in the Worst of our *Separatists*.

Thus, the Death of our late *Queen*, is a Judgment upon a Nation, unworthy of so much Goodness; tho' some weak *Fanaticks*, on the other side, have shewed them, how easy it is for any to interpret Judgments in their own Favour, by observing that She died the very Day upon which the late *Schism-Act*, designed (as *They* think) to rob them of a Natural Right, took place.

After King *Charles* II.'s *Restoration*, the *Fire*, which destroyed the whole City, immediately following the *Plague*, which consumed vast Numbers of its Inhabitants, furnished Matter for this Humour. How easy was it found, to make *these* to be Great *Judgments*, upon Account of that very *Restoration*? Now, the same impious Humour, (which is the very *Essence* of *Fanaticism*, let it be in what *Church* it will,) can do, with a Thousand times smaller Mat-

Matters. A *Fire*, not to be named with *that*; a *Mortality* amongst our Cattle, which all *Europe* hath felt much more grievously: These are not only declared to be God's *Judgments*; (as without doubt they are;) but it is sufficiently and plainly insinuated, that they are *Judgments*, (not for their own Sins, their own private Enormities, or Publick Ingratitude to Heaven for their Security; for they never think of themselves in this View; but) for *Something at Court, which should not be there*: which all the World knows how to interpret.

Thus hath *Fanaticism* its *Vicissitudes*, like the other Things of this World: sometimes reigning *in* the *Church*, and sometimes *out of* it; sometimes *against* it, and sometimes *for* it. And thus is it come to pass amongst Us, that Preaching their own Passions, and Indignation, and Resentment, under their disappointed Expectations, is called, by *too many*, Preaching the *Gospel*, and Delivering Messages from Heaven.

Your *Holiness* must not judge from hence, that *this* is Universal. I can

 assure

assure You, We have *Some* still amongst Us, who truly deserve the Name of *Preachers of the Gospel*; some still left, *of whom the World is not worthy*; and of whom the World seems to think it self not worthy: For *those*, whom I have before described, are the Mighty Men of Popularity, that draw the Affections, and raise the Passions of the *Multitude*. This Disadvantage however They have, which Your *Holiness's* Agents, (who help to move the *Machine*,) would do well to put them in mind of; That the *Times are changed*; and that there is not now *One* at the Helm, who will either support them in their *Exorbitances*, or betray the *Administration* into their Hands.

I return now to other Subjects.

One Great *Privilege* We acknowledge there is, which *You* enjoy above *Us*; that Your *Material Churches*, as soon as they are consecrated to the Service of God, are exempt from all Human Power whatever. They become

come immediately the Refuge of the worst Part of Mankind; they sling open their Doors to *Robbers* and *Murtherers*; and *Cut-throats* and *Assassins* feel their Salutary Influence, and find, within their Walls, Safety from Force, or Justice. In *this* Manner, and in *this* Sense, do *You* invite and receive *Sinners* into the Bosom of *Christ's Church*: And such a Charm is there in that Sacred Ground, that no Man can attack them in their *Asylum*, without being destroy'd by Your Thunder.

But then, to set against this, We have some Advantages of a like Nature, which You are not aware of.

I have known the Time, when the Figure of a *Material Church*, cut out in Pastboard, placed upon a long Stick so artfully, that it might seem to totter, and represent the Danger our Poor *Church* is in; and carried, with an awful Air, before a *Reverend Dignitary*, at an *Election* for *Parliament-Men*; hath been thought a Sovereign

 Reme-

Remedy against its Enemies, and of Force enough to drive them headlong and spiritless out of the Field. Nay, I have known the very Word *Church*, or *High-Church*, pronounced with a loud *Emphasis*, and a proper *Accent*, and repeated a due Number of times; I have known it change the Countenances and Voices of a numberless Crowd, into something fierce, and horrid, more than what is human; blow up their Hearts, and swell all their Veins into a Sort of *Phrenzy*, (which they called *Zeal*, because *It* felt hot;) and have the very same Operation exactly upon them, and push them upon the very same Exploits, as if they had taken an Excessive Quantity of *Wine*, or *Opium*. At the same time, I have known the same *Word*, pronounced movingly; and tenderly, with the Eyes and Hands lifted up to Heaven, turn Falshoods into Truths; a *Sinner* into a *Saint*; and a *Disturber* of the Common Peace, into a *Tutelar Deity*.

These

These are *Privileges*, which I think it worth *your* while to be acquainted with. But there is *One* more Advantage, I will not omit: because *We* seem to depend very much upon it, and have already received much Good from it; and *You*, as I am inform'd by Travellers, have nothing like it. And that is, 'That We never fail to 'remember our *Church*, in all our 'Cups; to drink *her Health*; and to 'allow her *Prosperity* a Liberal Share 'in all our Merriments. Thus We sanctify our *Wine* with our Zeal for the *Church*; and the *Wine* returns the Civility, by keeping alive, and increasing, the Warmth of our *Zeal*.

This, many Persons esteem to be a Truer *Characteristick* of a Good *Churchman*, than even the Doctrine of *Passive-Obedience* it self: Because it is known, that many other *Churches* have espoused that Doctrine; but no other *Church* in the World ever pretended to this Practice, but *Our's*. No wonder, if Your *Holiness* hears sometimes

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of Disadvantages, or Disappointments, in the Affairs of *Your* Church; when this Custom hath been so much neglected, or discouraged, amongst *your* People. And, if the Word *Church*, alone, hath been found to perform Wonders; what may we not expect from it, when it is made a *Toast*, and hath all the Strength and Warmth of *Generous Wine* added to it?

It is very entertaining, to observe, how the *Authority* of the *Church*; the *Articles* of the *Church*; the *Liturgy* of the *Church*; the *Homilies* of the *Church*; shall all be urged, by many of our Loudest *Churchmen*; and pleaded against *others*; whilst their Force shall be disallowed, and totally neglected, in Points disagreeable to *Themselves*.

The *Authority* of the *Church* is the *Voice* of *God* himself: But it is nothing to *Them*, if They happen to have *Bishops*, whom They dislike, or *suspect*.

The *Articles* of the *Church* are irresistible Arguments against *Others*; but They

They beg Leave to except *two*, or *three*, Unnecessary ones, which border too much upon *Calvin*, or press too hard upon *Your* Church.

The *Publick Service* is, beyond all Example, irreprehensible; but then Care must be taken to interpret the plainest Passages in it, by the most obscure; and particularly, that the Expressions of *Scripture*, and *Ancient Creeds*, be faithfully understood in the Sense of *Modern Schoolmen*.

And as for the *Homilies*, they are good, or bad, of undeniable Authority, or of none, just as *They* themselves please. Those against *Rebellion*, are particularly good against all Tumults, and Disorders, and Treasons, but *their own*; and are to be urged *Home* against the Men whom they dislike. But those against *Your* Idolatry, and *Antichristianism*, and against many of *Your* Doctrines, I assure Your *Holiness*, are of no Account amongst the same *Men*, but as the warm, overhasty, Efforts of *Ignorant Zeal*, in the

*first*

*first Reformers*; not fit to be urged against any true *Churchman*; (any more than those of the *Calvinistical* Strain,) since the Time of *Archbishop Laud*.

And all this passes smoothly, with Such as are under their Direction; tho' it be so plain, one would think, to the most Ordinary Capacity, that *all* such Matters are fixed with *Equal Infallibility*; that *Authority* is the same, when it is *against* Them, as when it is *for* Them; and that either *All* Points of *Human Decision* are settled, so as to admit of no Dispute; or that *None* are. There is no *Medium*. And unless this be allowed, without any empty *Distinctions*, where there is no *Difference*; I believe, in Time, no Man of Sense will be able to see any Difference between *Your Popery*, and *that* of many amongst *Us*, but that *Ours* is *Protestant Popery*, and *Yours* is *Popish Popery*.

*Learn-*

*Learning* hath been deservedly look'd upon, in Polite Countries, as the great Support and Ornament of Human Life, and True Religion. But the State, in which it is now, amongst *Us*, is hardly to be described. It seems, as if not only *Learning*, but even *Curiosity* it self, and all Pretence to it, were vanishing from amongst Us. Our *Education* is, of late, framed to *heat* our Young Men into *Faction*, rather than to *animate* them into *Learning*; and *Boys*, as soon as they are taught any thing, are seen to be enter'd into *Violence*, and prepared for all the Impressions of a *Party*.

Our *Universities* have been deservedly styl'd Fountains of *Literature*. But I wish I could say, there were not *Those* in them, who industriously poison those *Fountains*; or, who employ all their Capacity and Credit, to make it become a more laudable Character, to be a *Furious Zealot*, than a *Good Governour*, or a *Hard Student*; and more

more Reputable Learning, to be thoroughly verſed in the *Half-Sheets*, and *Pamphlets*, of *Party-Scandal*, than in all the Good Senſe of the Beſt Authors of *Antiquity*. And I wiſh, I had not Occaſion to add, that from hence it comes to paſs, in Them, that *Sound Learning*, and *Good Manners*, and *Induſtry* in promoting theſe, are often ſeen to expoſe a Man to a Series of Diſcouragements, Oppoſition, and Ill-Treatment: whilſt *Party-Zeal* ſhall recommend Perſons, of whoſe Tempers, or Capacities, or *Morals*, I ſhall ſay nothing, to all the Regard, and Honour, that can be ſhewed them.

Your *Holineſs* need not indeed much fear any prodigious Advances farther, on our Part, towards *Learning*, or *Truth*: which, unleſs We have it already in our Poſſeſſion, may lie eternally at the *Bottom of the Well*, for all that We are likely to do, to draw it up; no *Buckets* being allowed to be let down for it, but what are *ſtamped*; and no *Ropes* to be uſed, to let

let them down, but what are of just such a *Measure*, and *Strength*. For by this means, how can it be, but that the Capacities, and Application, of the Greatest Souls, must be exceedingly cramp'd, and stinted, when the whole Method of Procedure is so exquisitely fitted, not to enlarge the Views and Enquiries of Men, but to determine the Mind to One certain Set of Thoughts, already fixed to the *Truth*; and the Tongue to One certain Set of Sounds, for their Eternal Defence and Security?

The *Publick Exercises* are not indeed exactly what they were, when the bare Word of *Aristotle*, or *Aquinas*, pass'd for Truth, as currently, as a *Bank-Note* passes for Money. But the Method they are in, is still the same in *Quality*, tho' not in *Quantity*: For tho' We have discarded many Particulars; yet We retain, in the whole, much the same *Forms* and *Modes*, which *You* left with *Us*, at Parting, for the better

Secu-

*Intellectual Estate*, left us by our Careful Ancestors. The Voice of Authority is this; *Hitherto shalt thou come, and no further.*

After this manner is every Thing, in our *Schools* of *Literature* and *Theology*, established within unmoveable Limits. We have *Established Questions*, out of the Number of which, it is not allowed to wander. And this creates a Round of *Established Syllogisms*, to carry on the *Attack*, and *Established Distinctions*, for the *Defence*. From hence it comes to pass, that even the Youngest Disputants are often heard, in their first *Publick Exercises*, to debate about *God's Prescience*, and *Future Contingencies*, in one fixed Method of Difficulties and Solutions; and with full as much Learning, and as clear Light, as is to be found amongst the Labours of the Weightiest of the *Scholastick Writers* themselves.

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But the Good Effect is much more visible, and much more remarkable, in the *Theological Schools*, where the Method is equally, in one Uniform, Unvaried, Course: and where, by that means, it is not quite so uncommon a Thing, as some Persons wish it were, to hear St. *Athanasius*'s, or St. *Austin*'s, Word go farther than an *Apostle*'s; and an *Idle Distinction*, or *Incomprehensible Definition*, of one of your *Schoolmen*, decide a Difficulty, much more to Satisfaction, than a plain, intelligible, Expression, or Affirmation, of our *Saviour*'s.

If it were in any degree better, either in the *Established Universities* of *North-Britain*, or in our *Dissenting Academies*, in the *South*, I would freely own it. But take my word for it, It is, of the two, rather worse. In the *North*, there being a *Temporal Kingdom* of *Christ*, as well as a *Spiritual* one, settled by *Law*; *Ordination*, and *Preferments*, are by consequence rigidly

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and inseparably tied to one certain *Scheme* of *Opinions*: and this naturally Determines the *Publick Education*; and makes the Rising Generation Conscientiously avoid the least Tendency to any Design of being wiser than their Forefathers.

And in the *South*, amongst our *Nonconformists*, it is much the same. The same *Logicks*, and the same *Bodies* of *Theology*, (as they are called) descend from Generation to Generation. The same *Systems* and *Syllogisms*, *Definitions*, and *Distinctions*, pass on current for *Divinity*: and *Calvin* and the *Gospel* go Hand in Hand; as if there were not a Hair's Breadth to chuse between them.

There may be Exceptions: but this is generally the Case; and the more unlikely soon to be otherwise, with *Them*, upon two Accounts; first, because their *Toleration* is founded upon their mighty Boasts of adhering more strictly to the *Doctrinal Articles* of the

*Church*,

*Church*, in the Sense of the *First Reformers*, than the *Churchmen* themselves; the *Defence* of which therefore, is pretty much left to them, to pride themselves in: And, secondly, because their very *Catechisms* are *Systems* of all the *Deep Points*, and *Common Places*, and *Hard Words*, in *Divinity*; by which means, their People being all *Systematical Divines*, keep them strictly to the Received *Scheme*; and raise very great Clamours, and very little Contributions, upon the least Deviation from what They have hitherto valued themselves upon understanding better than their Neighbours, and have been taught, from Children, to embrace as the very Essence, and Life of the *Gospel*.

To this Method of *Literature*, it is, that We owe (what is of the greatest Service to *your* Cause,) such a multitude of *Writers*, on all Sides; who, when they come abroad into the World, defend the *Sublimest Points*,

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by the bare Repetition of *Words*; to which (when they are preſſed,) they are not aſhamed to own, that they have no ſuch Meaning, as they fix to them, upon any other ſingle Occaſion, in the whole Compaſs of ſpeaking: that is, *none at all.*

And to this it is, that We owe, at length, the Bleſſed Diſcovery, and Candid Profeſſion, that it is not fit that We ſhould have any Meaning to our Words, when We ſpeak about *God*, the Supreme Being, whom We are to *Worſhip*, *in Spirit and Truth.* A Profeſſion, which, if it doth not turn to Your *Holineſs*'s Account, it is not *their* Fault, who own it, amongſt *Proteſtants.*

The *Three* Great Impediments to any Advances towards a *Reformation*, in your *Church*, have been always found to be theſe; A *Falſe Learning*; A *Real Ignorance*; and, A *Syſtem of Preferments*, fixed and tied down to a particular *Syſtem* of *Opinions*, or *Words.*

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The *Two* first often go together. There is often in the Uneducated, a Real Ignorance, without a False Learning: whereas, in the others, there cannot be a False Learning, without a Real Ignorance. But, both put together, would have little Effect against the Nature of Things, and the irresistible Force of Truth, without the *last* of the *Three*. Were it not for *That*, You would quickly find, that the Mask would drop from the Face of Things; and the Clouds, which False Learning had wrapt about the most Important Points, would be dissipated, and leave Truth, in its Lovely Simplicity, naked, and open to every Honest Eye.

But Your Security, You find, lies in the *last*. Whilst the *Church*, and the *World*, are so closely, and vitally, united; and the immense Riches of Your *Archbishopricks*, *Bishopricks*, *Deanaries*, *Canonries*, *Abbies*, *Monasteries*, *Cardinalships*, and *Popedom*, are all confined to the Worship of the *Mass-Book*, and

to the *Creed*, and *Decrees*, of the *Council* of *Trent*: the Sons of your *Church* find little Occasion for any Such Learning, as may tend to *Poverty*; but a great deal of *Comfort* in another Sort of it, which carries as big a Sound amongst the *Vulgar*, and turns to a much better Account, as it brings along with it *Defence*, and *Riches*, both; and serves to Support those *Opinions*, which Support that *Church*, which is endowed with those *Riches*.

I do not mention this, with a View to *Your* Affairs only; but to remind You, that You have *so much* of this, Your Selves, and find *so prodigious* a Benefit in it, that You have the less Occasion to wonder at, or envy, the *Something like it*, amongst Us *Protestants*.

Your *Holiness* needs not, I think, call in the Assistance of your *Infallibility*, to judge, from all this put together, in what a Condition We really are; whilst, all the while, *We* are boast-

boasting of our Glorious *Separation* from *You*; and deafening the *By-standers*, and tireing Our selves, in our several ways, with loud Cries about Our own *Apostolical Purity*, and *Perfection*.

As far indeed, as We are, in Practice, Separated from *You*, in what We our selves condemn in Your Church; so far We may, consistently enough, boast. But, as far as We are United to *You*, in our Practice, tho' irreconcileably separated in Words; methinks, (to confess the Truth,) You have rather a Handle of Boasting against *Us*, that We Our Selves think fit to practise, in some Instances, and some Degrees, what We profess so severely to cry out against, in *Your Church*.

I forget that Your *Holiness* hath the Affairs of the *World* upon You. But I can't persuade my self, to make any Apology, when I consider, it is *Your* Interest that I should go on, in this

 odd,

odd, unusual, way, of Speaking Truth.

I have freely laid before You, what may reasonably enough give *You*, and your *Cardinals*, a sensible Pleasure. I have, without Reserve, shewed You many of the Follies, Weaknesses, Unhappinesses, Inconsistencies, and Wickednesses, of *Us* Protestants. It is but just to Our selves now, that I should change the Scene a little, and take down your Satisfaction, a few Degrees, from that Heighth, to which it may, by this time, be raised. I scorn to flatter *You*, any more than *Our selves*: And, how should You know the true Measures, either of your Hopes, or of your Fears, about *Great-Britain*, if You be not truly informed of our Advantages, and Happinesses, as well as of the Contrary. Nor is it any thing more than what is reasonable, that *I*, who have, in the former Part of this *Address*, made no scruple to give *my self* Pain, in order to give *Your Holiness* Pleasure, should now be permitted to

give

give *You* Pain, in order to give *my self* Pleasure: especially, since I promise, that, if any Thing offers, which it may be a Satisfaction to You to know, I will, without Reserve, intermix it, to mitigate the Affliction.

KNOW then, *Holy Father*; and let the Conclave of *Cardinals* know; and let all Your Whole *Church* know; and let the Universal *World*, wheresoever Your *Missionaries* are dispersed, Know, That King GEORGE now wears the *Crown* of these Realms; that the *Elector* of *Brunswick-Lunenburgh*, is now KING of *Great-Britain*; that the *Protestant* Branches of Our *Royal Family*, have, in *Him*, begun to take place; that the *Limited* Succession, so *hateful* to Your *Friends*, is now, not only in the *dead Letter* of our Laws, but in *Possession*; that *He* is come to our Wishes, Safe, and Untouched by the *Dangers* of Land, or Sea; that *He* is not only come, but is come attend-

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vd by His *Royal Son*, from whom We engage to Our selves the Imitation of his *Father*'s Vertues, and the Continuance of our Happy State; that He is surrounded with a *Numerous* Young *Family*, who raise the Delight, and Expectation, of all who see Them; with That *Princess*, at the Head of Them, who, if we may judge from *her* Past, Unequall'd, *Conduct*, seems design'd, and reserv'd, by Heaven, for the true Interest, and Glory, of the *Protestant Cause*; A *Cause*, which, (as far as the Nature of Human Affairs gives Leave,) now promises Her, in Gratitude, *One* Earthly Crown, in Recompence, for that *Other*, which Her Great Soul formerly *sacrificed* to it; and assures Her of a *Heavenly* one hereafter, whatever becomes of the *Images* of Greatness in this State.

Forgive me, that I repeat it; KING *GEORGE* now Fills the THRONE of *Great-Britain*: and, believe me, notwithstanding all the Intelligence of

*your*

*your Friends*; from hence, (who are ever *writing*, only what themselves *wish*;) believe me, I say, He hath no Thoughts of *Leaving* Us. His *Heart*, and *Soul*, is with Us: And He hath too much Greatness of Mind, to be moved, either by the *Brutal Insults*, or the *Base Misrepresentations*, of his Enemies, to any Thing, but what is Great, and Becoming. He feels, He hath the *Birthes*, and the *Courage*, of the Nation, on his Side. He sees Himself surrounded by True *Friends*, as well as *Patriots*, at Court. The *Coolest Heads*, and the *Warmest Hearts*, are in His Service. And He is blessed with a *First Parliament*, whose Affections, and Passions, are *His*; engaged in *His* Cause; and inflamed with a *Zeal* for *His* Glory, and Interest, which are *One* with their own Happiness. And what hath *He* to fear, thus guarded *without*; and possess'd *within*, of Every Thing, that can Recommend a *Prince* to the *Love* of a *People*?

I can

I can only *attempt* to give You some faint *Idea*, of what HE is, and what We enjoy—To *see* Him, is to *love* Him.

"Never was so much *Integrity*, and "so much *Constancy*, and so much "*Sweetness*, composed together, and "express'd in Features. He hath the "*Dignity* of the *Prince*, temper'd with "the *Ease* and *Affability* of the *Gentle-*"*man*. His *Religion*, is *Christian Ver-*"*tue*, without *Bigotry*. *Justice*, and "*Beneficence*, are All the *Arts* of *Go-*"*vernment*, which He desires to *know*: "and in *these*, He excels; Enough to "make Him the *Delight of Mankind*. "The Wisdom of *Integrity*, in the "*Publick Administration*, is now going "to shew it self, to the Senses of the "World, to be vastly Superior to all "the *mean* Artifices of *Falshood*, and "*Cunning*; and to diffuse its *Blessings*, "to Present, and Future Generati-"ons.

If

If You would know, whether this View of *Happinesſ*, be any Thing more than *Imaginary*; Ask His *Subjects*, in *Germany*, *How He governed, when His Will was His Law?* Enquire, *Whether He did not then think Himſelf bound to Obſerve the Great Law of Nature?* and, *Whether Juſtice, and Beneficence, were not the Meaſure of His Adminiſtration?* Or elſe, only ask them, *Why they took Leave of Him, at Parting, with Floods of Tears? Why they followed Him, with the Tokens of Univerſal Sorrow, and with all the Signs of Diſtreſs, at ſuch a Separation?* And then judge, whether it would not be very *unjuſt*, in *Us*, not to conclude, That *HE*, who hath been tried by *Arbitrary Power*, and Governed with *Juſtice*, and *Goodneſs*, when His *Will*, was the *Law* of His *Government*; will now be determined, by the ſame *Juſtice*, and *Goodneſs*, to make *our Law*, His *Will*; and to carry our *Legal Happineſs*, to a Heighth, unknown in Former Ages;

and

and to place it, if possible, out of the Reach of all future Danger?

How could I dwell upon this *Subject*, did I not fear it would be too *troublesome* to Your *Holiness*?

In the midst of all *this*, I know, You have *Comfortable* Stories, sent You, of the Difficulties, and Discouragements, *He* meets with. I confess it. He hath Great *Difficulties* to encounter. But then, He hath a Great *Soul*, to combat *them*; and an unshaken *Firmness* of Mind, to go through *them*, with Glory.

I am not going to dissemble, in this Point. The *Agents* for *Your Church*, and Those, amongst *Us*, who constantly go, Hand in Hand, with *Them*, have, without Mercy, embarrass'd the Affairs of the *Nation*. It requires a Wisdom, an Application, a Dexterity, a Perseverance, almost more than Human, to rectify so many *Disorders*, and *Confusions*, as have been introduced.

ced. All these, He comes prepared to Exert, to Save, and Establish *Us*.

I confess, Many are the *Obstacles*, and *Discouragements*, He hath already experienced: The Fierceness of a *False* Religious *Zeal*, kindled, and fomented, by Your *Emissaries*, into *Fury*; the Madness of *Rabbles*, incensed by *Those*, who can have no *Security*, but in *Confusion*; the Invectives of some *Pulpits*, insinuating the *Vilest Falsehoods* into the Minds of the *Populace*, and giving the *Lie*, in the Face of the Sun, to all former Professions of a Sincere Good-Will to His *Interest*.

Nay, it is hardly *credible*, what I could relate to *You*, of the *Usage* He hath *receiv'd* from *Those*, who, most of all, would, in Time, have found the *want* of Him, had He not Succeeded to This *Crown*.

One of the first *Complements*, He received from His most Famous *University*, was a particular Mark of *Respect*,

*spect*, by the *Unanimous Vote* of That *Learned Body*, given to a *Man*, whom *He* had, with Displeasure, dismiss'd from His Service; and whom, *Your Friend*, the *Pretender*, had He been *King* here, would have *distinguish'd*, long ago, with *Honours*, for all his Hearty Service to the *Popish Cause*, in *Ireland*.

But, can this be a *Wonder* to His *Majesty*, when He once knows, that His very *Title*, and *Succession* to His *Crown*, was a *Disputed* Point, between an *Oxford Decree*, and an *Act* of *Parliament*; that *He* now possesseth His *Crown*, against the *Solemn Decree* of That *Learned Body*; and a *Decree*, which *Still* hangs up, to the View of the World, *unrepeated*, as an Open Testimony of the Tender Regards of *Those* who own it, to His *Cause*, and of the Sincerity of their *Hearts*, in *Abjuring* the *Popish Line*.

And from the Members of His *other University*, what hath He received? If Violent, and Tumultuous *Riots*, beyond

yond what almost any other Parts of His *Kingdom* have seen, be a *Distinguishing* Mark of *Affection*, and *Good-will*; *They* have given it Him, beyond all doubt.

I confess, this hath been some Part of his *Publick Reception*. The *Noise* of those *Pulpits*, to which the *Word* of *God*, and of *Peace*, have been long Strangers; The *Affronts* of the *Universities*, those Two Bright *Luminaries* of the World of *Literature*; The *Riots* of the *Learned*; and the *Tumults* of the *Unlearned*; The *Insinuations* of the *Cunning*, and the *Mirth* of the *Witty*; the *Passions* of the *Weak*, and the *Rage* of the *Disappointed*; the *Fears* of the *Guilty*, and the *Hopes* of *Those* who have nothing to *lose*: all, under the Conduct and Management of the Friends of the *Pretender*, and the *Emissaries* of *Your Church*, have played their *Part* to Perfection; and, by the Loudness of their *Clamours*,

 have

have put the *Air* around Us, into some Sort of *Commotion* and *Disorder*.

But, be assured, this is all the Advantage, *You*, and *your* Friends, can reap from it. The Disadvantage is to come. These *Disorders* are well understood to be the Bold Efforts of *Guilt*, and *Despair*, united: into which, many Ignorant, or Well-meaning, People, have been, *unwarily*, led. But the *Contrivers*, and *Directors*, of them all, find no Issue from them, answerable to *their* Designs.

The whole Conduct of the *Machine* was plainly intended, to make *themselves*, and their *Party*, look terrible to a *King*, just come amongst us; and so, to affright, and force, *Him* into their Measures, *Whom* they took to be as *weak* as *themselves*.

But, as He hath found, that all their Noise, and Violence, could not secure a *House* of *Commons* to their Wishes: So He is now convinced, by *Them-*

*Themselves*, and their whole *Procedure*, of what He had too much Justice to believe of Them, till this *Experience* hath put it beyond doubt; that *They*, who talk loudest of *Allegiance*, or *Passive Obedience*, mean it to *Another*, and not to *Him*; and understand it to be a Duty for *Others*, and not for *Themselves*.

They are, generally, the *same* Set of *Men*, who have, of late Years, never talk'd of *Non-Resistance*, but in order to bring a Scandal upon the late *Revolution*, and the Great Instrument of it, King WILLIAM: The *Same*, who alone have all the Disturbances, and Tumults, in these Parts, to answer for, through the last *Twenty six* Years: The *Same*, who, after having by Flatteries, and Professions of *Passive Obedience*, deceived Your Unfortunate Friend, King *James* II. into those Fatal Measures, which ruined Him; opposed, and crush'd, all the

*Great Designs* of his *Successor*, Whom *They* invited over, merely to save Them from Practising, Themselves, that Beloved *Doctrine*, which They are never weary of Recommending to their Neghbours: The *Same*, in one word, who, in their several Places, and Stations, have planted themselves in a direct and settled Opposition, to every Step, which hath conducted His *Present Majesty* to the *Throne*.

*These* are the Men, whom Your *Highness*, and Your *Friends*, have to boast of: but not to trust to, if You are *wise*, even many Degrees below *Infallibility*. All their *Hints*, and *Intelligencies*, of *Another Revolution*, now spread about by a mad Despair, are only the Delusions of their Dreams. They have had no Effect to *Your* Advantage, unless, perhaps, it is to *them*, You owe, that *One weak Man*, after having first, from his *Privileged Place*, abused the *King*, hath gloriously resigned

ſigned his *Preferments*. I give Your *Holineſs* Joy of this: and wiſh *You* juſt as many more ſuch *Publick Proſelytes*, as there are Men, amongſt Us, *privately* of *his* Principles.

This may be *one* Part of that *Scene*, which theſe *Reports* were deſigned to *open*. But as for any *Other*; be aſſured, that none here are frighten'd, but thoſe *Chiefs*, to whoſe *Guilt*, the whole *Party* ſeem now to have wiſely tack'd their Cauſe; tho', ſome Months ago, the *Guilt* was plain to many of *themſelves*: And that none here are alarm'd, but thoſe *Heads*, who owe *Europe* an Exemplary Satisfaction, for all the *Intricacies*, and *Embarraſsments*, with which They have confounded it.

And even now, as I am writing this, if we may judge of the *Reſt*, by the Conduct of *One*; Theſe *Mighty Chiefs*, (as ſoon as They have engaged a *Set* of *Men*, with I know not what

Pretences, to lose their own Reputation, by Defending theirs; and plunged them in, headlong, perhaps too deep, to make a handsome Retreat,) are preparing kindly to take care of *Themselves*, by *Flight*; and to leave their *Friends* to their own Conduct: using them after such a manner, as the Friends of such *Men*, and of such a *Cause*, deserve to be used.

But whithersoever They fly, They can't fly from *Themselves*: and wheresoever They are, They carry about them, I do not say, the *Remorses* of *Conscious Guilt*; but the *Torments* of *Disappointed Ambition*: and *Ambition*, disappointed in the Critical Minute, when every Thing seem'd ready, to execute its *Designs*.

One Thing I shall here mention to Your *Holiness*, agreeable to what was proposed by a *Protestant Member* of the last *House* of *Commons*, (whilst these *Great* Men were in all their *Power*, amongst us,)

us,) and that is, 'If *You* can, by any 'means, prevail upon His *Most Christian Majesty*, (to whose *Interest* They 'have shewed themselves such *Friends*,) 'not only to receive Them, if They 'All take the same *Route*, which One 'hath; but to give the *Management* of 'his *Affairs* into their *Hands*, only 'for as short a Time, as our *Country* 'was bless'd with Them; I will undertake, that *Great-Britain* shall Pardon *Them*; and that *Your Holiness* 'shall have the Thanks of *Europe*.

I have, by this Time, tired *You*, and my self: But yet, there are a few *Particulars* behind, which I can't persuade my self to pass over in Silence.

The *Old Primate* still breaths: and breaths the same Spirit of *Christian Liberty*, which He ever did; and the same Hatred of all *Spiritual Usurpation*, and *Tyranny*, that bears any Resemblance to *Your's*. May He long

 breath!

breath! And may his Last Days be made serene and easy, by the Returns of all that *Regard*, and *Deference*, which his former *Labours*, and *Constancy*, have merited!

He sees Himself surrounded by a Bench of *Brethren*, who have stood the Shock of the *Day* of *Trial*, and brought off Immortal Glory. I forbear, out of Tenderness, to tell You, what *Excellencies* They are possess'd of; or what a *Confidence* all True *Britons* place in Them.

*One*, indeed, is removed from Us: and *One*, to whose Services, this *Nation* owes an *Eternal Monument*. I have a Passion for his *Great Name*: but no Words of mine ought to be joined to it.

I would pay some Tribute to a *Memory*, Dear to *Liberty* and *Religion*, if any Thing I could say, could add to a *Reputation*, and *Character*, acquired, supported, and enlarged, by *Pastoral Labours*, unintermitted from his Earliest Youth, to his Latest Old Age;

and

and by *Writings*, which will give Life to the Name of *BURNET*, long after the Names of his *Enemies* shall cease to be remember'd.

*Your* Church hath ever paid Him the Respect of *Fear*; and the World will, in Ages to come, pay to his *Memory*, that Love, and Admiration, which the *Ungrateful* of the Present Age denied to *Himself*.

Were there no other Reason to think so, I should be certain, that This News will give *You*, and Your *Friends* Abroad, some Joy; because it hath given it to that *Party* of *Protestants*, (as They call Themselves,) amongst *Us*, who always partake in Your *Holiness*'s Pleasures.

I will hasten from this Unpleasant Subject: and take Leave of Your *Holiness*, with a *Proposal*, as odd, and *Romantick*, in Appearance, as this whole *Address* may seem; but, in Reality, neither odd, nor *Romantick*, any otherwise, than as all Justice, and Simplicity, and Plain-dealing, are esteem'd

to

to be so, in a degenerate, and corrupted *Age*.

But, if it be so, that I am, in this, transported beyond due Bounds; let all the Fault be imputed to the *Subject*, I have been upon.

The State of *Religion*, on all Sides, is a *Scene* of *Astonishment*: And the Surprize of *Things*, to which I have been heretofore a Stranger, hath, I confess, filled me with an *Enthusiasm*, too warm to be contained.

DESCEND, *HOLY FATHER*, from Your *Seven Hills*, and disdain not to tread upon the *Level Plain*. Unrobe Your Self of all the Gaudy *Attire* of a Pompous Superstition. Lay aside all the *Embarrassments* of Worldly Grandeur. Turn Your Eyes from the Coffers of *Gold* and *Silver*, of which, Your Great *Predecessour*, St. *Peter*, and his Greater *Master*, had none. Acknowledge *Religion* to be Something more, than being wrapt up in a Heap of Fine *Vestments*; or being skill'd in a Dex-

a Dextrous Performance of *Antick Gestures*.

And then, Look *inwards*. Devest Your Self of Your *Infallibility* : and own Your Self to be like One of *Us*. As to renounce a Kingdom for *Your Church*, hath been accounted the Heighth of Honour, and *Saintship* : so now, it will be Your Glory, in the most exalted Degree, to renounce, in the Name of *Your Church*, a Double Kingdom, for *Christ* : that *Temporal* Kingdom, which, in his Name, and to his Reproach, You have erected over the *Bodies*, and *Estates* ; and that *Spiritual* one, which You have established over the *Consciences* of Mankind.

Remember, in the midst of all your *Luxury*, and *Delicacy*, and *Ostentation*, what Ground You stand upon. The Bowels of the *Earth* are armed against You. The *Shocks* of *Earthquakes*, and the *Eruptions* of *Vulcano's*, besides the Common Calamities of *Nations*, are the Beginnings of that *Day* of *Vengeance*, which will come ; unless You pre-

prevent it, by a speedy *Conversion* to *Christianity*.

Renounce therefore, your Golden *Keys*, and your Fruitful *Kingdoms*. Throw away your *Fopperies*, and your *Indulgencies*, and your *Processions*, and your *Canonizations*. Shew Your Self in the Nakedness of *Simplicity*; and take the *Gospel* into your Hand, and into your Heart. Call in your *Emissaries*, and your *Missionaries*, from all Parts of the World: and let them receive Instruction, themselves, before They pretend to Convert others.

Trouble the World no more, with Quarrels about the *Holy Sepulchre*; but believe that *He* is risen, who once was laid in it. Let the *Wood* of his *Cross* cease to be magnified, to an immense Bulk; and his *Natural Body* cease to be multiplied, to an infinite Number. Restore the *Heads* of Holy Men, and Women, to their Bodies, if they can be found. Let the *Bones* of the Dead Saints be at Rest: and their *Blood* be

releas-

releaſed, from the perpetual Fatigue of *working* Wonders.

Throw up all your *Legends*; Diſcard all your *Miracles*, ſtated, and unſtated: and make over all your *Tricks*, to the *Juglers* of this World. Declare to the *Jeſuits*, that their *Game* is at an End: and Reſtore the *Inquiſition* to *Hell*, in which it was forged.

And, for the Concluſion of This Great Work, Celebrate an Open, and Solemn *Marriage*, between *Faith*, and *Reaſon*: Proclaim an Eternal *Friendſhip*, between *Piety*, and *Charity*; and Eſtabliſh an *Agreement*, never to be diſſolved, between *Religion*, on *one* Side; and *Humanity*, *Forbearance*, and *Good-nature*, on the *other*.

I would not have You think, that I propoſe All this to *Your Holineſs*, and Nothing from *Our own* Quarter. So far from it, that I am free to acknowledge, that it cannot be expected, that

*You*

*You* ſhould thus far recede from your preſent Pretenſions, unleſs *Others* are ready to give up every Thing of the ſame Sort, and the ſame Nature.

If Your *Holineſs* parts with *Infallibility*, it is but equitable, that the *Proteſtant Churches* ſhould part with *Indiſputable Authority*. If *You* give up the *Decrees* of the *Council* of *Trent*; let *Them* in *Holland*, give up the *Synod* of *Dort*; and *Others*, every where, throw off all manner of *Human Deciſions*, in Religion. If *You* diſcard the *Inquiſition*; let *Them* diſcard *Claſſes*, and *Judicatories*, and *Conſiſtories*, and *Fines*, and *Impriſonments*; and the whole *Train* of *Secular Artillery*, and the whole *Armory* of the *Weapons* of this World.

If *You* make all *Your* Great Names bow, and pay Homage, to *Chriſt*; let *Them* bring forth their Army, on the *other* Side: and let *Calvin*, and *Luther*, and *Zuinglius*, and *Knox*, and *Laud*, and *Baxter*, and all other *Idols*, bow down to the ſame *Chriſt*. Let *Chriſti-*

*ans*

*ans* ceaſe to be called by *their* Names; and let Them, who have *One* Maſter, have but *one* common Denomination.

And let the *Whole* be ſealed with the *Kiſs* of *Charity*, and with all the *Tokens* of *Benevolence* and *Love*.

But whether *You*, or They, will *hear*, or will *forbear*; whether any Thing of this Sort ſhall be done, or not done; *I have delivered my own Soul.*

I had an *Impulſe* upon me, to ſay all this. I have followed that *Impulſe*: and, *what I have ſaid, I have ſaid.*

I have opened my Heart to Your *Holineſs*: and *You* may make what uſe You pleaſe of it.

If *You* think fit to accept of my Correſpondence, I faithfully promiſe to give You, from Time to Time, an exact Account of the State, in which We *Proteſtants* are, or are like to be.

For

For the present; without any farther Ceremony, or Apology, I Kiss Your *Holiness's Feet*, not in a *Religious*, but a *Civil* manner; and am,

*Your most Faithful Friend,*

OR,

*Generous Adversary,*

RICHARD STEELE.

# PREFACE.

I *Have so unreservedly spoken my Thoughts to* His Holiness, *that I have but few Words left for any less sanctified* Reader.

*No one, who reads the following Account of the* Roman-Catholick *Religion, can doubt of its being* Genuine. *Many, it is probable, have seen the* Original Italian Manuscript, *in* Switzerland. *It was taken out of the Library of* St. Gall, *after the Defeat of the Abbot of that Name, by the United Troops of* Zurich *and* Berne, *and lodged afterwards in the Library at* Zurich. *An Authentick Copy was transmitted, by the Reverend and very Learned Mr.* Ott, *Principal Secretary of the* Zurichian *Library.*

*The* Translation *of it will be allowed, by all good Judges, to give Us the Sense of the Writer faithfully; when I inform them that it was done by the Learned Author of* the Memoirs of Literature: *A Work, of which I shall say no more, than that it well deserves a Place in the* Library *of Every Man who is a Friend to Learning and Good Sense; Being a Collection of many Compleat* Pieces, *very Curious and Un-*

 *common;*

*common*; *as well as a most Judicious* Epitome *of the very best Performances some of these last Years have produced in the* World *of* Learning.

*I must now say something, by Way of* Apology *to those who may be surprized, by the foregoing* Dedication, *at my being so deep in* Points, *which I never before pretended to meddle with.*

*I acknowledge it has been sometimes with* Me, *as it is with too many others, that a Sort of an* Implicit Religion *seemed the most easy, and most comfortable*; *and that a* Blind Veneration *for* I knew not what, *and* I knew not whom, *stood for every thing valuable, and important. I confess, I was not enough aware that this Implicitness of Conduct, is the great* Engine *of Popery, framed for the Destruction of* Good Nature, *as well as* Good Sense. *But my* Benevolence *to my* Fellow-Creatures, *I can truly say, is, and has been, always warm and inflexible: And* This *it is, that hath, at length, allarmed, and rouzed, my* Understanding; *which,* one *or* two *Accidental Shocks, have settled into the Order, wherein I now feel it.*

*I remember, that some time ago, I said, in Print,* That all Exorbitant Power in Clergymen was Popery. *What could be more General, or more Inoffensive, than to speak this, without determining at all, what is that* Exorbitant

bitant Power? *And yet it is incredible, what an* Outcry *there was made about this, as if it was the very Height of all Madness and Absurdity to say so. I know there are many of that* Reverend Body *who are disinterested Enough themselves, to Maintain such a Sentiment; but I soon found from the Resentment of* Others, *that no Power, let it be what it will in* their *Hands, can be esteemed by them to be* Exorbitant: *Or else, that* that *Part of* Popery *was not a thing they mightily abhorred. Upon this, I proceeded to think a little further of the Consequences and Tendencies of such Principles.*

*But the* Great Shock *of all that I ever received, was from the* Proceedings *about the late* Schism-Act: *which opened the* Scene *thoroughly. And this, I confess, was so great, as to move in me an Indignation not to be contained; to see the* Law *of* Nature, *and the Common* Rights *of Mankind, going to be sacrificed to* Fury *and* Bigottry. *I knew, indeed, very well, that the* Church, *was only a* Word, *made use of by those* then *at the* Helm, *who valued all Churches and all Religions equally, and that no farther than for the forwarding their own* Ruinous Projects. *But I saw by how great a* Party *the Design was warmly espoused; that their very Hearts were in it; and Crowds of Innocent People ensnared by them into the same Violence. This put Me upon more* Enquiries; *and led me to some* Thoughts, *of which I then gave the World a short Account.*

*It is upon that* Bottom, *I have govern'd my self ever since; till I am now brought, by the Natural Course of such Thoughts, to examine into the Conduct of* Christians, *and particularly of* Protestants, *of all Sorts. One Thing drew on another; And, as little Conversant as I have heretofore been in such Things,* I *quickly found that* Christianity *was neither* unintelligible, *nor* ill-natured; *That the Gospel does not invade the* Rights *of* Mankind; *nor invest any Men with* Authority, *destructive to* Society; *and, (what was the most melancholy Part of the Whole,) that* Protestants *must be reduced to the Absurdity of renouncing* Protestant, *as well as* Christian, Principles, *before they can pretend to make their* Practices *and their* Professions, *consistent. This I resolved to represent; and have done it, without regard to any* one *Sort of them, more than* another.

*I am more and more persuaded, every Day, that it is fitting, to* understand *Religion, as well as to* praise *it; and that it is the* Golden Rule *of* Proportion, *to give the highest Respect to* Those *only, who deserve it.*

*If I have used a Severity in some of the foregoing* Pages, *it flowed from the Resentment I have, at the Usage King* GEORGE *hath met with, from too many, of a* Body *of Men, who owe all their Security to* His *Accession. This Part of their Conduct admits of no* Apo-

logy.

logy. *I have given Them sufficient Proof of my Devotion to their Interest, when they do not divide it from that of their Country. But I thank God, my* Love *to the* Publick, *is above it: and I feel it true within, what the* Patriot, *and* Orator *of* Rome *said,* Omnes omnium charitates Patria una complexa est. *And therefore, since* many *of* Them *are not contented that the Glory of their past Conduct should be forgot, or buried in Silence; but have thought fit, by their renewed* Assaults, *to revive the* Remembrance *of their former Behaviour, when They engaged themselves in the* Cause *of a* Worthless Incendiary, *and taught the* People, *by the* Cry *of the* Church, *(which hath deserved better Usage at their Hands,) to* Rebel *for* Passive Obedience, *and to* insult *the* Supream Authority *of the whole* Legislature, *out of* Loyalty: *Since, I say,* They *have begun the* War *a-new, and beat a fresh* Allarm *from their* High Places, *and, (unprovoked, and unmolested,) have given the* Best *of* Kings, *a reception, unworthy, I do not say of* Christians, *but of* Men; *it lies upon* Them *alone to answer for the* Consequences; *and upon* all Others, *to guard their* Country, *their* Laws, *and their* Prince, *from such Attempts; and to shew, by their Courage, and Constancy, that, in spite of all the Opportunities which such Men employ to the misleading of the* People, *We will not sacrifice, either our* Religion, *or our* Establishment, *or even the very* People *whom They mislead,*

*out*

*out of any* Panick *Dread of their* Invectives, *or* Instigations.

*Indeed, whatever* Others *do*, I *think it* time *to let them see, that there are* those, *who are even passionately disposed to* love, *and almost* adore *them, who will not* fear *them. Whilst* They *show the World that they* hate *the* King, *it is my Humble* Opinion, *that* They *who* love *Him, do no better than make a* Sacrifice *of Him, whenever they show themselves afraid of such Men. As I am always* Romantick *enough to speak what I think; so, I am* weak *enough, to think, it has its Use.*

*All the World knows, with what a Tenderness of Affection, and what a Sincerity of Passion, I have espoused the Cause of the* Clergy, *and* Universities; *that they have been observed to be the Delight of my Tongue, and the Darling Subject of my Conversation; and that I have, with an Impetuousness of Warmth,* in Season and out of Season, *run into their* Defence, *and their* Panegyrick. *But what can I say? The* Cause, *the* Topick, *I delighted in, is torn from me; and left without any Support, but that of* Hope, *that the* Better Part, *(who have stood faithful, uncorrupted, and unwearied, amidst the* Throng *of* Great Examples, *and against the Torrent of Violence and Reproach,) may be look'd upon, at present, as some* Atonement *for the* Contrary; *and their* Vertue, *(after the Season of* Mad Despair

ſpair *is over,) ſpread its Influence: and create an Imitation, univerſal enough to raiſe again the* Sacred Character, *and make it once more ſhine in all that Brightneſs and Vigour of Glory, in which every Good Man wiſhes to ſee it.*

*And in the mean while, certainly it remains upon the Conſcience, and Honour, of Every* True Britan, *to Employ all the Opportunities which can occur to Him, from His* Talents, *His* Station, *and His* Fortune, *in doing Honour and Service, to ſuch Excellent Men in* Holy Orders, *as have, in the whole Bent of their Words and Actions, and upon all juſt Occaſions, acknowledged and aſſerted the* Conſtitution, *and* Baſis, *of Our Government. Happy* They, *who have the* Power, *and the* Will, *to do it!*

*Certainly, To Such* Clergy-Men, Eſteem, *and* Regard, *are due, in proportion to the Excellence of their* Vertue, *and to that Courſe of Calumny, and Reproach, which They have ſuffered, both from their* own Order, *and from* others, *for their Candour and Honeſty; in diſdaining to exalt themſelves, at the Expence of the Proſperity of their Brethren; and in labouring to ſhew themſelves, the moſt* Generous Patriots, *in reſpect of* this *World, as well as the moſt* Faithful Stewards, *with reſpect to the* next.

*What*

*What I have to add, is, That, as I have taken sincere Pains to be rightly apprized of the* Facts, *which make up the* Foregoing Dedication; *so, whenever I am convinced of having been mistaken in any of them; I promise immediately to give his* Holiness *better Information, and to do Justice to all the World:*

*And, last of all, that, if there were occasion, I could call* God *to witness, that the Whole of this hath proceeded, not from any regard to* private Interest, *or the narrow* Spirit *of a* Party; *(which any one may see, at first View, who knows the World;) but from a* Principle *of* Benevolence, *and a dilated Zeal to serve the* Best *of* Princes, *and the* Best *of* Constitutions: *And particularly, to rescue the* Christian *and* Protestant *Name, and the* Church *of* England, *from all the Scandals of* Antichristianism, *and* Popery.

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ERRATA *in the* DEDICATION.

PAg. viij. lin. 9. *read* give it *You.*
P. xlij. l. 5. r. *Antiquity.*
P. xliij. l. 11. for *the*, r. *be.*
P. lxij. l. 8. r. *Services.*

IN-

# INSTRUCTIONS
## FOR
## Our HOLY FATHER
# *INNOCENT* XI.

CONCERNING

## The Present State of *Religion*, in the several Parts of the World.

By Monsignor URBANO CERRI, Secretary to the Congregation *de Propaganda Fide*.

*Most Holy* FATHER,

IT is not without a great Mystery, that the same Divine Spirit, which moved the *Sacred College* to acknowledge the Signal Merit of YOUR HOLINESS, by placing You upon the *Apostolical* Throne, did also move You to take the Name of *INNOCENT*; since You seem raised up, to follow the Footsteps of the Ten

*INNOCENTS*, Your Glorious Predecessors, by an ardent Zeal for the Propagation of the *Orthodox Faith*; as well as in other Parts of your Conduct, and in the Exercise of the greatest Virtues.

The *First Pope* of that Name, (who was a *Saint*, and a *Native* of *Albania*,) expelled from *Rome* the *Heresy* of the *Cataphrygians*, and *Novatians*; overcame the Perfidiousness of the *Pelagians* and *Apollinarists*, and reclaimed the *Donatists* at *Carthage*.

*Innocent* II, was a *Roman*, of the Family of the *Papareschi*, and a great Friend of St. *Bernard*. Notwithstanding the Schism of *Anacletus* and *Victor*; He propagated the *Catholick Faith* in *England*, and *Ireland*, with the Help of St. *Malachi*, Primate of the Kingdom, summoned Four Councils, and condemned the Heresies of *Peter Abelard*, and *Arnaldus* his Disciple.

*Innocent* III, of the Family of the Counts *d'Anagni*, put an End to the Heresy of the *Patareni* in *Bosnia*. It was under his Pontificate that the Orders of St. *Francis*, and St. *Dominick*, were instituted; the latter of which he sent against the *Albigenses* of *France*.

*Innocent* IV, of the Family of the *Fieschi* of *Genoa*, discovered an Extraordinary Zeal by sending many Monks into several Provinces of *Europe* and *Asia*, in order to propagate the *Catholick Faith*; and by procuring the Conversion of the *Sultan*, and the Reunion of the *Greeks*.

Pope *Innocent* V, a Native of *Burgundy*, and a Religious of the Order of the *Dominicans*, did hardly Reign Five Months. However, his *Apostolical Zeal* appeared, during that Short Interval, by sending Legates to make a Peace between the *Genoese* and *Venetians*; and likewise between the *Pisans* and *Florentines*, and bringing back the latter already

already Excommunicated, into the Bosom of the *Catholick Church*.

The Election of *Innocent* VI, of *Limoges*, was immediately attended with a great *Reformation* in the *Church*, and at *Court*; and several *Monks* and *Bishops* were sent into *Rascia*, *Macedonia*, *Sclavonia*, and *Dalmatia*, to convert *Hereticks* and *Schismaticks*.

*Innocent* VII, a Native of *Sulmona*, and of the Family *Meliorata*, though disturbed by the *Schism* of *Benedict*, yet overcame the Pride of *Ladislaus* King of *Naples*, by excommunicating, and depriving him of his Kingdom; and summoned a *Council* to meet at *Rome*.

Under the Pontificate of *Innocent* VIII, of the Noble Family of the *Cibi* at *Genoa*, the King of *Congo* was baptized, with many of his Subjects. That *Pope* would have formed a great League among the *Christian Princes*, against the *Turks*, if Death had not prevented it. Besides, it was in his Time that the *Christian Faith* began to be preached in *America*; that New World being then lately discovered by *Christopher Columbus*.

Pope *Innocent* IX, Born at *Bologna*, of the Family of the *Facchinetti*, did not live long enough to execute his Great Designs. He intended to extirpate *Heresy* in *France*, and to bestow, for that End, Fifty Thousand Crowns a Month upon the *Catholick League*. He also designed to found a College for the *Turks* converted to *Christianity*, and to assist the Church of *Japan*, which was then under great Persecution from the *Idolaters*.

*Lastly*, Under the Reign of *Innocent* X. a *Roman*, whose Surname was *Pamfilio*, the *Catholick Faith* made a very great Progress in *Germany*, *Africa*,

*frica*, and the *East-Indies*. That *Pope* began the Important *Mission* of *China*, which was afterwards fully settled by *Alexander* VII. who sent thither Three *French Bishops*, with the Title of *Apostolical Vicars*: Besides, He put a Stop to the false Opinions of the *Jansenists*, with the most Universal Applause.

Your *Holiness* may easily perceive, from this short Account, how perfectly your Thoughts and Sentiments agree with those of your *Predecessors*. And indeed the greatest, or rather, the only Ministry, that properly belongs to the *Supreme Pontiff*, is that which Christ laid on him, when he said, *Feed my Sheep*; requiring from him, (according to the Sense put upon those Words by the Ancient *Fathers*,) not only that he should feed the Flock, already gathered together, but also endeavour to increase it continually, by bringing in *alias oves, quæ non sunt ex ovili*. The same is also denoted by that Mysterious *Vision* which St. *Peter* had, as we read in the *Acts* of the *Apostles*. He saw *a certain Vessel descending unto him, as if it had been a great Sheet, knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air*. Afterwards the *Apostle* heard a Voice, saying, *Rise, Peter, kill, and eat*. Whereupon he answered, *Not so, Lord, for I have never eaten any thing that is common or unclean*. But the Voice replied, *What God hath cleansed, that call not thou common*: And at last the Vessel was received up again into Heaven. These Words, *Rise, Peter, kill, and eat*, were repeated Three times, to signify that the *Supreme Pontiffs* hear continually an inward Voice, bidding them, *Rise* with an *Apostolical* Vigilance, *Destroy* the present Life of *Infidels*, and *eat* them up; that is, Change

their

their false and brutish Life, into the true Life of our *Christian Faith.* As You are, (most *Holy Father,*) the true Heir of the *Apostleship*; *You* are, above all others, obliged to take Care of the Observation of this Precept, *Go, and teach all Nations. You,* who are the *Vicar* of *Christ,* the Successor of St. *Peter*, and the Father of the whole World, even whilst You are Sitting upon the *Apostolical Throne,* can, and ought, to run all over the World, by Sending other Men to preach the *Gospel,* even to the Remotest Parts of the Earth. Nay, the *Ring,* with which You have married the *Universal Church,* shews that You are *a Fisher of Men*; as *Christ* declared it, when he came into *Peter's* Ship, a Type of that which You govern so holily.

But, I am sensible, *Your Holiness* does not want to be put in mind of these Things, since You perform that Great Part of your Ministry with the utmost Care and Vigilance; whereof the *Congregation de propaganda Fide* are Ocular Witnesses. They have frequently met in your Presence; and You have given them the necessary Orders to promote the *Catholick Faith* in several Provinces and Kingdoms. We may therefore hope that it will be propagated, not only in those Countries, where it never appeared; but also in those, wherein it has been lost through the Malice of Men.

I shall therefore lay before *Your Holiness* a short Account of the present State of the *Propagation* of the *Faith* in all Parts of the World; that You may, out of your Fatherly Zeal, use the most effectual Means, both for the Assistance of the *Catholicks,* and the Conversion of *Infidels* and *Heretick.*

## EUROPE.

TO begin with *Europe*; The *Infidels*, and *Heretics*, may be divided into Two *Classes*. The *First*, which is the most Numerous, consists of those, who live in Countries governed by Princes, who are also *Infidels* and *Heretiks*; such as *England*, *Ireland*, *Scotland*, *Denmark*, *Sweden*, the *United-Provinces*, the *Lower Germany*, the *Hanse Towns*, *Switzerland*, the Country of the *Grisons*, *Muscovy*, *Crim Tartary*, *Illyricum* according to the Geography of the Middle Ages, all *Greece*, with the *Isles* of the *Archipelago*, and *Romania*.

The *Second Class* comprehends those, who either, 1st, make an open Profession of their Errors in Countries governed by *Catholick Princes*; as in *Poland*, *Germany*, *Bohemia*, and in many Places of *France* and *Italy*: Or who, 2dly, maintain their Errors privately, as in some Cities of the *Low Countries*, and *Spain*, and also of *Italy*, and *France*, (I mean those Cities of *France*, where the *King* allows no other Religion but the *Catholick*, especially in the *Conquered Countries*,) and in some of the *Hereditary Provinces* of the *House* of *Austria*. Of the State of *Religion* in all these Countries, I shall, at present, give a short Account: Reserving a more *Large* and *Distinct* one, for any other Time, when Your *Holiness* shall think fit to command it.

ENGLAND.

## ENGLAND.

THE * Unlawful Love of *Henry* VIII, for *Anne Boleyn*, occasioned the Revolt of this Great *Kingdom*, from the *Apostolical See*. That *Prince*, who was the First-born of the *Church*, became its Enemy, and a Rebellious Son, so far as to persecute and put to Death the *Catholick Priests* and *Bishops*. He utterly destroyed the *Ecclesiastical Hierarchy*, by making himself the *Head* of the *Church* of *England*. This New Government lasted under the Reign of his Son *Edward* VI. The *Catholick Religion* began to revive, during the short Reign of Queen *Mary*; but it was quickly reduced to a worse Condition, than before, by *Elizabeth*, Daughter of *Anne Boleyn*, who was a violent *Calvinist*. The *Priests* were then persecuted with so much Fury, that they fled out of the Kingdom. Thus *England* became a Prey to Heresy. Two *English Colleges* were founded, the one at *Douay*, and the other at *Rome*, in the Time of Pope *Gregory* XIII, that they might afford proper Persons to be sent into *England* for the Spiritual Relief of the *Catholicks*. The Storm raised by Queen *Elizabeth*, being in some Measure over, by reason of her Old Age; the Number of the *Catholick Priests*

* This is thought by many good Judges to be a Calumny. See Preface to that King's Letters to *Anne Boleyn*, lately published. It might, with a better Appearance, have been put upon that King's Resentment against *Rome*, for not forwarding, or approving his *Divorce*. But the *Protestant Cause* depends not at all upon any Thing like this; but upon the *Right* of *Christians*, to be guided by the *Gospel*, in their *Religion*.

from these Two *Seminaries*, increased by degrees in *England*, so that they found it necessary to have a *Head*. Whereupon, *Clement* VIII. in the Year 1598, appointed for that Purpose *Henry George B*-- with the Title of *Archpriest*; together with some *Councellors*, and *Assistants*, for the Governing all that Clergy, requiring from him that he should acquaint the Court of *Rome* with all important Matters. Several Differences quickly arose among these *Ecclesiasticks*, who had Recourse to *Rome*, whither they appealed from the Resolutions of the *Archpriest*; and the *Pope* immediately set himself to apply the necessary Remedies for such an Evil. But, upon the Death of Queen *Elizabeth*, *James* King of *Scotland*, who did not appear so great an Enemy to the *Catholicks*, having succeeded to the Crown; the Conspiracy, called the *Powder-Plot*, was soon after discovered: A Conspiracy, so called, because the Conspirators had put several Barrels of *Gun-Powder* under a Vault, in order to destroy the Whole Parliament, and all the *Royal Family*. The *King* believed that the *Catholicks*, together with the *Pope*, were the Authors of that Plot. Whereupon, an *Impious* and *Heretical* Oath was tendered to them all. The good *Catholicks* were confounded at the Publication of it, and frighted by the Penalties to be laid upon those who should refuse to take it. But the *Archpriest* above-mentioned, instead of making any Opposition, endeavoured to persuade the *Clergy* to submit to the *Oath*, and persisted obstinately in his Error till he died. Two other *Archpriests* were put in his Room; but at last it was thought necessary to have at least one *Bishop* in that Kingdom; and therefore *Paul* V. appointed for that Purpose *William B*——, one of the Oldest Priests of *England*, and gave him the Title of Bishop of *Chalcedon*. Afterwards that Bishop, by a *Brief* of

*Gregory* XV, was invested with the Power of Ordinary, both of *England*, and *Scotland*; but it was quickly taken away from him, at the Request of the *Scots*. The *Bishop*, looking upon himself as a true *Ordinary*, by Virtue of the *Brief* just now mentioned, and thinking he had an Authority almost equal to that of the *Pope*, betook himself to divide the Kingdom into several Parts, and to appoint in each of them an *Archdeacon*, to be the Head and Superior of the *Catholicks* of his *District*. He also established *Rural Deans*, to be as it were the Vicars of the same *Archdeacons*, and subordinate to them; and in order to dispatch the most important Affairs with the greatest Expedition, he deputed Five *Vicars General*, who resided in several Places. Of all those *Archdeacons*, *Deans*, and *Vicars*, he composed an imaginary *Chapter*, over which he set a *Dean*, being willing that, in case of a Vacancy, the *Episcopal Jurisdiction* of *England* should remain in the *Dean*. He frequently writ to *Gregory* XV, and *Urban* VIII, for their Approbation; but his Request was never granted him. That *Bishop* died soon after, and was succeeded by *Richard Smith*, with the same Character of *Bishop* of *Chalcedon*.

This New *Prelate*, being arrived in *England*, disturbed the *Catholicks* more than ever: He immediately pretended to be the *Ordinary* of *England*, and also of *Scotland*; opposed the *Apostolical Missionaries*; set up a Tribunal; confirmed the *Chapter*; exacted Pensions from the *Laity*, and occasioned a great Enmity between himself and the *Monks*. Whereupon Pope *Urban* VIII, of Holy Memory, declared in the *Congregation* of the Holy Office, in the Year 1627, that the *Bishop* of *Chalcedon* was not *Ordinary* of *England*, but a mere *Delegate*, with a limited Power, which might be revoked at the *Pope's* Will. The *Bishop* being displeased with this Decla-

Declaration, resolved to give over the Pastoral Care of that Kingdom, and went into *France*, where he was detained by an Order from the *Apostolical See*, lest he should return into *England*, for he quickly repented of his Renunciation.

Afterwards, in the Reign of *Innocent* X, a New Motion was made, in the Name of the *Queen*, and of all the *Clergy*, and *Catholicks* of *England*, to get that *Pope*'s Approbation of the *Chapter* above-mentioned, which, during the Vacancy of the *Episcopal See*, was governed by the *Dean*, according to the fore-mentioned Regulations made by the First *Bishop* of *Chalcedon*. But that Motion was rejected. Whereupon they continued to keep up the same Form of Government; and the *Regulars* did whatever they pleased. Some Time after, Father *Pancani*, and then the Abbot *Agretti*, were sent into *England* by the Congregation *de Propaganda Fide*, to enquire into this Disorder; and gave a very large Account of it. The Abbot *Agretti* was of Opinion, that it was necessary to appoint a *Bishop*, invested with the Authority of *Vicar Apostolical*; and added, that the *King* himself desired it. A *Bishop* was accordingly deputed, and the *Briefs* were put into the Hands of the *Internuncio* of *Flanders*, and of Father *Howard*, now Cardinal of *Norfolk*; but they were not executed, for very good Reasons.

I cannot give a further Account of these last Transactions to Your *Holiness*, because, within these few Years, all the Affairs of *England* have been removed from the *Congregation de Propaganda Fide*, to that of the *Holy Office*, that they may be managed with greater Secrecy. I shall only say, in general, that there are many *Catholicks* in that Country, at this present Time; but their Number is not very considerable, if compared with that of the *Heretick*s, who are divided into *Church-of England*-

*land-men*, *Presbyterians*; *Quakers*, *Anabaptists*, *Independents*, and several other Sects. The Exercise of the *Catholick Religion* is wholly prohibited, both in publick and private: The *Catholicks* meet together in some few Places to perform Divine Worship; but they do it with the utmost Secresy, and not without great Danger. The publick Exercise of our *Religion* is allowed only in the *Queen's Chapel*, and in those of the *Catholick Ambassadors*; and the *Catholicks* are afraid of going to those *Chapels*, lest they should be liable to Penalties; and occasion new Persecutions. The *King* is no Enemy to the *Catholicks*, but dares not favour them, as much as he could wish, for fear of the *Parliament*, and especially of the *House of Commons*. As for the *Duke of York*, he professes himself a *Protestant*; but 'tis thought He is a *Catholick* in his Heart. The *Queen*, and the *Dutchess*, are very devout *Catholicks*; and therefore, if any Opportunity should offer it self to favour our Religion, they would gladly take hold of it; but they don't meddle with Matters of publick Concernment, and much less with this, which might raise the Jealousy of the *Hereticks*. Such is the present State of the *Catholick Religion* in *England*; so that 'tis now more necessary than ever to think of appointing at least one *Bishop* in that Country. And indeed it looks very strange that so numerous a Clergy should have *no Head*; and that every Body should be allowed to set up for a *Pope*, and pretend to give an Account of his Actions to none but God. 'Tis true, the *Chapter* above-mentioned has not been approved by the *Apostolical See*; but then it has not been condemned by it. Cardinal *Barberini* is the *Protector* of that Kingdom; and therefore, it would be very proper to consult him, and to make use of his great Zeal, in order to put an End to

the

the Disorders, of which I have been discoursing.

## IRELAND.

THERE is a great Number of *Catholicks* in *Ireland*: And notwithstanding all the Persecutions of the *Hereticks*, they have always been very constant. Hence it is that the Congregation has settled again *Bishops* in that Country. The whole *Island* is divided into *Four Archbishopricks*, viz. *Armagh*, *Dublin*, *Cassel*, and *Tuam*, which, together with their *Suffragans*, make up *Twenty-six Churches*. Those *Churches* are provided partly with *Bishops*, and partly with *Vicars*, either *Apostolical*, or *Capitular*; each of them having his own Clergy, and a small Maintenance. There are *Fifteen Bishops* at this present time, of which *Eight* only reside in that Country, the others being banished by the *Hereticks*, or absent upon other Accounts. They are continually at Variance among themselves; which sometimes occasions a Persecution against the *Catholicks*, and no small damage to Religion. Besides, they are frequently crossed and disturbed by the *Monks*, especially by the *Franciscans*, who have there many Convents, but do not live according to their Institution, and continually make an ill Use of their Privileges, celebrating more *Masses* than is necessary, granting Dispensations to the *Second Degree*, taking Money for the *Sacraments*, and administring them at *Easter* against the Will of the *Parish-Priests*, or making them stay at the Altar, till they have done begging; and wholly exempting themselves from the Jurisdiction of the *Ordinaries*. Wherefore considering

dering these, and many other Inconveniences, it would not be improper to put in execution the *Bull*, which has been heretofore drawn up by an Order of the Congregation, to prevent the Confusion and Disorders occasioned by the *Monks* all over the World, by reason of the immoderate use of their Privileges. And though the *Congregation* has invested the *Interpuncio* of *Flanders* with the Super-intendency of that *Kingdom*, yet it seems necessary to send thither an *Apostolical Visitor*, well qualified and duly instructed. Such a *Visitor* would at least give an Account of the True State of Religion in *Ireland*, and might serve, not only for that Kingdom, but also for *England*, and *Scotland*.

## SCOTLAND.

THE Number of the *Catholicks* in *Scotland* is not considerable; but they are wholly free from Persecution, and there is in that Country a Disposition to propagate our Holy Faith; those *Heretick*s having in a great Measure laid aside the violent Hatred, which they had formerly conceived against the *Catholicks*. Several Provinces in the *Highlands* would easily embrace our Religion, if they were provided with *Missionaries*. There are *Twelve Jesuits* at *Edinburgh*, the Capital City of *Scotland*, and in some other convenient Towns. *Ten Secular Priests*, under a *Superior*, dispersed through the Kingdom, and maintained by the *Congregation de Propaganda Fide*, make a very great Progress. *Alexander LESLEY* has been there lately in the Quality of *Apostolical Visitor*, and is one of the *Missionaries*. We expect from him a full Account of the State of the *Catholick Religion* in

in *Scotland*, that the most proper Means may be used to carry on the Propagation of our Faith in that Country. It would be highly necessary to order a strict Visitation of all the *Colleges* of that Nation. There is one at *Rome*, one at *Madrid*, one at *Paris*, and another at *Douay*. Besides, there are three *Convents* of *Scotch Benedictines* in *Germany*, viz. at *Ratisbon*, *Wurtzburg*, and *Erfurt*. Were those *Colleges* and *Monasteries* well governed, *Scotland* would be sufficiently provided with *Missionaries*, without any Charge to the *Congregation*: But, for want of good Government, the *Scotch Colleges* and *Convents* decay by degrees; and the *Missionaries* that come from them, are continually craving the Assistance of the *Holy See*. Wherefore, in order to prevent effectually such Inconveniences, those Houses should be visited by a Zealous Person of that Nation, with full Power of disposing of them, as he thinks fit; and He himself be obliged to acquaint the *Holy See* with all his Proceedings. Without such an Expedient, it will be impossible to settle the *Mission* of *Scotland* upon a solid Foundation. Besides, a *Bishop* should be established in that Country to ordain, and confirm, and for other Ecclesiastical Functions.

## DENMARK.

DENMARK and *Norway* seem to be quite forsaken; for there are hardly any *Missionaries* in those Two Kingdoms, excepting some few at *Gluckstad*, and *Altena*, and some *Jesuits*, who live at *Copenhagen*, as *Chaplains* to the *Emperor's Envoy*, or *Resident*, and one or two *Priests*, as Chaplains to the *Ambassador* of *Spain*. Those Clergymen cannot be of any great Use, nor make many Converts,

verts, because they don't understand the Language of the Country; they are Foreigners, and altogether ignorant of the Customs and Genius of the People, who besides suspect them. And yet perhaps, of all the *Northern* Nations, there is none more disposed to receive the *Catholick Faith*, than those Two Kingdoms, as it is affirmed by the Natives themselves, and those Foreigners who have been there. For an undeniable Proof of this Assertion, I shall observe that the *King* of *Denmark* did not much scruple to grant Liberty of Conscience in the Town of *Altona*, at the Sollicitation of the *Chevalier* de *Tresles*, *Ambassador* from the Most *Christian King*. Besides, he connived at the opening of a *Catholick Church* at *Copenhagen*: which he would never have done, had he met with any Opposition from the People, or the Nobility of the Kingdom. That Liberty is now lost, not only by reason of the Death of that Prince, who was succeeded by his Son, a much greater Enemy to the *Catholick Religion*, but also because the *Catholicks* did not behave themselves so prudently, as they should have done, in order to maintain themselves in the Enjoyment of the Liberty, which had been granted them. They did several Things, which gave occasion to the *Heretical Bishops*, to desire the *King*, that He would be pleased to revoke that Liberty.

The *Apostolical Vicar* of *Hanover* (for Instance) undertook to administer the *Sacrament* of *Confirmation* with Pomp and Ostentation; and the several Disputations, not only *Philosophical*, but also *Theological*, which the *Jesuits* publickly maintained, in the University of *Copenhagen*, did also contribute to the Loss of the Liberty, which the *Catholicks* enjoyed in that City. The *King* being afraid of Tumults and Insurrections, thought fit to deprive them of it. However, one may plain-

ly infer from hence, that there is in that Country some Disposition to embrace the *Catholick Faith*, because when the *Catholicks* do any thing, that displeases the *Preachers*, they are not persecuted for it, but only forbidden to do the like for the Time to come, without putting in Execution against them the Laws made in the Beginning of the *Heresy*. And though the Baron *de Goes* represented to Cardinal *Carafa*, who was then Nuncio at *Vienna*, how difficult it would be to obtain from the King of *Denmark* the Free Exercise of Religion for the *Catholicks*, yet it appears that Things are now altered; particularly from hence, that Your Holiness has lately received a Letter from the *Nuncio* at *Cologne*, importing, that by the Means of the *Spanish Minister*, the *Catholick Religion* is upon a good Foot in *Denmark*, and that a *Catholick* was publickly buried at *Copenhagen*; without any Opposition from the *Heretick*s.

It seems to me that Two Things might be tried, in order to propagate Religion in that *Kingdom*. The first is, to use all possible Endeavours with the *Emperor*, that he may be prevailed upon to obtain from the *King* of *Denmark*, Liberty of *Conscience*, even for the *Catholicks*. But this will be very difficult, not only because the *Emperor* has now preferred the *Princess* of *Newburg*, to that of *Denmark*, but because such Concessions, grounded upon *Political Views*, do generally come to nothing; the whole Fabrick falling to the Ground, as often as the Foundation of the *Reason* of *State* happens to be altered. What has been said of the *Emperor*, may likewise be said of the *King* of *Spain*, the more, because He has now an *Ambassador* in *Denmark*; and it would be no small Advantage to *Religion*, if that *Prince* would earnestly

nestly recommend that Affair to his *Minister*. † Duke *John Frederick* of *Hanover*, who is a very good *Catholick*, might also very much promote this Design; his Sister being *Queen* of *Denmark*, that is, Mother of the present *King*. But in the Year 1670, Father *Isolani*, a *Capuchin*, having applied himself to that *Prince*, in the Name of the *Congregation*, he answered, that his Sister was too obstinate in her *Heresy*, and that therefore all that he could do, would be insignificant. However, he is now allowed to send a *Catholick Resident* to *Copenhagen*, and designs to make use of a Gentleman of *Perugia*, who will enjoy the Privilege of keeping some Priests in that City, and having *Mass* said in his House. The *Duke* being so nearly related to the *King*, will have there a more constant *Resident*, than any other Prince, to the great Advantage of the *Catholick Church*.

I am of Opinion that, as on one Hand, these Means ought not to be wholly laid aside, so, on the other Hand, we must not think that we have fully satisfied the Obligation we lie under of Preaching and Propagating the *Gospel* of *Christ*, if, being contented to recommend this Design to the *Potentates* of the World, we neglect the most proper Means, appointed by *Christ*, and practised by the *Apostles*, and *Apostolical* Men, in all Ages. The best way therefore, would be to erect some *Colleges* for the *Danish* Nation; as it has been practised for other Nations: Experience assuring

† All Advice of this Sort, is now, for ever, in vain: since that *Illustrious House* is, by the wonderful Interposition of Providence, fix'd upon the *Throne* of *Great-Britain*, and become the *Head*, and *Heart*, of the whole *Protestant Cause*. This *Author* calls our present King's Father, and his other Uncle, the Duke of *Zell*, *Obstinate Hereticks*; p. 66. as he doth, in this place, His *Father's Sister*: which ought to be esteemed by *Protestants*, a Mark of Honour fix'd upon them.

us, that notwithstanding the greatest Persecutions, the *Catholick Faith* has been always preserved in these *Colleges*. And, without doubt, there might be a Method found out, of doing this without any Charge to the *Holy See*. But, above all Things, a Zealous and Diligent *Protector* of the Affairs of that *Nation*, should be appointed at the *Court* of *Rome*. Otherwise, that People will be talked of for some Time; and then New Affairs intervening, will make them quite forgotten.

## SWEDEN.

IT is much more difficult to introduce the *Catholick Faith* into *Sweden*, and to obtain Liberty of Conscience, by reason of the great Opposition, not only from the *Preachers*, but also from the *King* himself, the *Magistrates*, and the Great Men of that *Kingdom*. However, it is well known, that ever since the *Swedish Nobility* began to travel abroad, and to converse with the *Catholicks*, in *France*, *Germany*, and *Italy*, they are grown very moderate in Point of *Religion*, having laid aside the Hatred, which they had formerly conceived against us; and suffering the Foreign *Catholicks* to live among them. And therefore we must not despair of obtaining in Time some Advantage for the *Catholick Religion*, if an Affair of so great Moment be managed with Prudence and Dexterity. As for using the Interest of the *Catholick Princes*, in order to obtain some Indulgence for our *Religion*, in *Sweden*; I take it to be not only vain and useless, but also prejudicial to us, unless it be done with great Caution. We need no other Proof of this, than to remember that the Zeal, Virtue, and Power of *Queen Christina*, could not move those *Hereticks* to embrace

brace the *Catholick Faith*; though that *Princess* did so Holy and so Glorious an Action, as to part with so great a *Kingdom* for the Sake of *Religion*. King *Gustavus* her Father, in the Time of *Urban* VIII. gave some Hopes of turning *Catholick*; and therefore Father *Possevin*, a *Jesuit*, was sent to him: But that *Prince*, meeting with some Difficulties, which were afterwards overcome by his Daughter, found several Pretences to keep his Religion. The best way therefore would be to build some *Colleges* for that Nation; and this Method will doubtless have in time the desired Effect, especially, if it be pursued with great Diligence and Application. And it seems to me, that this Advantage may be procured without any Charge to the Holy See. If Your *Holiness* desires the Most Christian King, that he would be pleased to Found a *College* in *Paris* for the *Swedes* and *Danes*, he will quickly do it. There is another thing, that would very much contribute to introduce the *Catholick Faith* into *Sweden*; I mean, using with great Civility the *Swedish Noblemen*, who travel into *Italy*, and come to *Rome*, and endeavouring by all manner of ways to win their Affection. But what I have said of *Denmark*, ought much more to be said of *Sweden*. It is absolutely necessary, that this Nation should have a very diligent and careful *Protector*; and this Office might be conferred upon Father *Laurence*, a *Swede*, who lives in *Ara Cœli*, and has all the Qualifications requisite for such an Employment, being a Learned, Pious, and Zealous Man, and well acquainted with that Country. No one is so able to point out the most proper Means for the Propagation of the *Catholick Faith* in *Sweden*. Without this, 'tis undeniable that this Nation will always be forsaken, and deprived of all manner of Assistance.

## *The* UNITED PROVINCES.

THE *United Provinces* contain above *Three Hundred Thousand Catholicks*, and *Three Hundred Priests*, most of them *Secular*, under the Inspection of the *Bishop* of *Castoria*, (who has the Title of *Apostolical Vicar* of *Holland*,) and of a *Priest*, who is *Apostolical Vicar* of *Bosleduc*. There is now more Probability of Settling the *Catholick Faith* in that Country, than there was before; for 'tis well known, that our *Religion* is tolerated there. It suffers sometimes, not only by *Persecutions*, which are never appeased without Paying large Sums of Money, (whereby the *Catholicks* grow every day poorer;) but also by Dissensions among the *Catholicks* themselves, and Disputes among the *Missionaries*; *viz.* between the *Apostolical Vicar*, and the *Monks*, about their Privileges. And though the Quarrels of the *Jesuits* were in some measure suppressed by *Alexander* VII, and those of the other *Regulars* seem now to be almost over; yet the *Catholick Religion* does very much suffer in that Country upon another Account. Those Provinces are, if I may say so, a publick Forge, which affords all the Arms, wherewith the *Church* of *God* is attacked all over the World. They are a Place of Refuge for all Sorts of *Apostates*. The most pernicious Books against the *Catholick Faith*, and the *Holy See*, and all the *Satyrs* and *Libels* against this *Court*, are printed there. Lastly, the *Dutch*, partly by their Craft, partly by their TRADE, and other * *Diabolical Arts*, have undermined the *Faith*, in

* Why *Trade* should be reckon'd amongst the *Enemies* of the *Church*; and the *Diabolical Arts*; I can give no other Account but that *Trade* is the *Riches* of the *Laity*; and such *Riches*, as they are apt to look upon, as *Their own*: Whereas, their pro-

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the *East* and *West Indies*. In short, It is they, who foment *Rebellion* in *England*, maintain *Heresy* in all the *Northern Countries*, and teach the *Heathen Princes* how to persecute the *Catholicks*, and extirpate the Faith of *Christ*, out of their States. It were therefore necessary, that the *Apostolical Nuncio*, at the Congress, should use his utmost Endeavours, to get *Liberty* of *Conscience* for the *Catholicks* inserted in the *Articles* of *Peace*; and that, if it be possible, no Difference be made between *them*, and the other Subjects of the *Republick*, in Political and Temporal Matters. To conclude, the *Apostolical Vicar* abovementioned is extremely vigilant, and takes hold of every Opportunity to promote the *Catholick Faith* in those Provinces; and many *Dutchmen* are maintained in our *College*, and make an admirable Progress both in Good Manners, and the Sciences. One may therefore hope from all these Helps, that our Religion will gain Ground in that Country.

## *The* LOWER GERMANY.

THERE is hardly any Care taken of the Conversion of *Hereticks*, in the Provinces of the *Lower Germany*, especially in those that border upon the *Baltick Sea*. Their Condition is the more deplorable; because though the *Holy See* has sufficiently provided for their Wants, by the Foundation of the *Colleges* of *Fulde*, *Vienna*, *Gratz*, *Dillingen*, *Olmutz*, and *Rome*, where Young Men are to be educated, in order to go and

per Business, is to be *poor*, and *subject*. This hath never yet been enough enforced upon the Consciences of *Protestant Merchants*; who by that means may think it *good Doctrine* only at *Rome*. I design, therefore, in a short time, a Treatise entitl'd, The *Malignity* of *Lay-Riches*: Or, The *Diabolical*, and *Anti-Ecclesiastical* Nature of *Trade*, and *Commerce*, demonstrated.

preach the *Gospel*; yet, the Natives of the *Heretical Circles* are seldom or never admitted into those *Colleges*, but others born in the *Catholick Circles*, and Sons of Rich and Considerable Men, who never perform the *Mission* in the Provinces just now mentioned, though the *Bulls* for the Foundation of those *Colleges* are plainly against it. However, the *Capuchins*, born in those Provinces, are dispersed in many Places, where they exercise their Mission; and in the States of *Brunswick*, the Congregation keeps an *Apostolical Vicar*, who resides at *Hanover*, with the Character of a *Bishop*, and is protected by that *Catholick Duke*. Upon the Death of the last *Vicar*, *Your Holiness* put in his room, at the Desire of the said *Duke*, Don *Nicolas Stenon*, a *Danish* Priest, of an Exemplary Life, who, though converted at *Florence*, from the *Lutheran Sect*, to the *Catholick Faith*, is a Man of a true *Apostolical* Spirit; and 'tis hoped he will be of great Use to the Kingdom of *Denmark*, and all those Provinces. It is hardly to be doubted, that the Princes of all that *Circle* are very well affected towards the *Catholick Faith*; the more, because they are almost in no Fear of being obliged to restore the *Church-Lands*; and that Fear hindered them before, from taking any Resolution about it. But because no body discourses with them about Matters of Religion, and because they are afraid of Popular Insurrections, and want to be supported in their Resolutions, they never bring their Will into Practice. And, to give a remarkable Instance of what I have just now said, I shall put *Your Holiness* in mind of the Advice lately received from a *German Jesuit*, who has been a long Time in *Saxony*, and particularly at *Dresden*, where the *Elector* makes his usual Residence. That *Jesuit* writes, that the *Elector* is very much inclined to the *Catholick*

*tholick Religion*; that he prays every Day to a *Crucifix*; and beseeches him, to shew him which is the True Faith; that he frequently confesses to a Priest, and specifies his Sins; that he eats no Flesh upon *Fridays* and *Saturdays*; that he invokes the Name of the *Holy Virgin* in Danger; that he connives at the Celebration of the Divine Offices in Private Houses; that he has ordered a *Catholick* Captain, not to let his Soldiers die without the Assistance of a *Priest*; that he has suffered a *Turk*, who had been his Slave, to be baptized, and instructed in the *Catholick Faith*, tho' privately, that his *Preachers* might have no Pretence to make a Noise; that he has struck out of the *Lutheran Common-Prayer-Book*, with his own Hand, the Imprecations against the *Pope*; that he neither protects, nor will have in his Court, any *Apostate*; and lastly, that he does many External Acts, which are not only laudable, but also forbidden by the *Heretick*; and even that when he assists at their Sermons, he gives no Ear to what they say; that he may not hear their Invectives against the *Catholicks*. Upon Occasion of *Your Holiness's* Election, he told one of his Musicians, who is an *Italian*, that he did often very much wonder, that, since the Death of *Luther*, not one Pope had endeavoured to procure the Reunion of all the Princes of *Germany*, to the Church of *Rome*; that such a Reunion appeared to him very easy, because the great Aversion, which the *Lutherans* had to the Pope's Authority, was now over. He added, that if the Pope would permit the Communion in both Kinds, he would return to his Obedience; and that all the other Princes of *Germany* would easily follow his Example. This important Advice deserves to be carefully attended to; and it would be very proper to send to that Elector, under some Pretence, an unknown,

learned, and fit Person, who might Discourse with him in Confidence, and enter upon a Treaty; seeing very great Advantages might be expected from the Conversion of that Illustrious Prince.

In the *Upper Lusatia* belonging to that *Elector*, (to whom it was mortgaged in the Time of the Rebellion of *Bohemia*, in the Year 1639, for sending some Troops against the Rebels,) there are many Castles full of *Catholicks*; but almost without any Spiritual Assistance. There is also at *Bautzen*, a *Chapter*, all *Catholick*; but few People assist in it: And excepting the Fathers of the Society, who go thither some Times, they see no other Priests. There is also in that Province, a Convent of *Cistercian Monks*, and Two Nunneries of the same Order, under the Protection of the Emperor, who in the Year 1669, committed the Visitation of the *Monasteries* and *Chapter* to the *Archbishop* of *Prague*. That Prelate found them in a very ill Condition, both as to Spiritual and Temporal Matters. He applied himself to the *Congregation* in 1671, in order to have Six Thousand Crowns given him out of the Salt-Cash, to recover from the *Heretick*s some Lands belonging to the Chapter above-mentioned. The Missions of *Lusatia*, and the Nomination of the *Missionary*, who should reside at the Elector's Court, might therefore be intrusted with the Fathers of *Bohemia*, who, besides the Language, have many Persons fit for this Purpose. And because they have inherited a great Estate from the Countess *Nerula Kaskiana*, for the Conversion of *Hereticks*, the same Father, who has given the Advice above-mentioned, says they cannot put it to a better Use. The Nuncios at *Vienna* and *Cologne*, should be ordered to watch and take hold of any Opportunity, to enter upon a Treaty with those Princes;

and

and in the mean Time they should give a very exact Account of the Spiritual State of those Provinces, that Things may be managed with Safety, and without any Hesitation: Otherwise the Resolutions about the most important Affairs are not only put off, but also laid aside.

## HANSE TOWNS.

THE most perverse *Hereticks* of all *Germany* are those of the *Hanse Towns*, who foment Heresy every where, and make the Neighbouring Princes afraid of turning *Catholicks*. The Conversion of those Towns was never thought of; and therefore I judge it very necessary to have a more exact Account of them, than of any other Place. Besides the General Knowledge which Books may afford, in this Case, it would be of Service to have a particular Information about the most Eminent Persons of those Cities, their Factions, Sects, *&c.* A good Use might be made of their Discord and Divisions for the Benefit of the *Catholick Faith*. But above all, it is highly necessary to feed the People with Hopes that they shall not be forsaken. We know already that there are about Three Thousand *Catholicks* in *Hamburg*, with few Spiritual Helps, having but one small Church Two Miles distant from the Town. It would be an easy Thing, (as the Nuncio of *Cologne* said, in a Letter written in 1670) to obtain, by the Intercession of the *Catholick Princes*, the Liberty of Building a Church there, for the Use of the *Catholick* Merchants; which might prove very Beneficial; seeing many *Lutherans* don't Scruple to hear the Catholick Preachers, because they doubt of the Truth of their own Belief. Cardinal *Nitardo* will zealously endeavour to procure such an Advantage.

There

There are also many Catholicks at *Lubeck*, who enjoyed heretofore the Exercise of their Religion in private Houses, with the Consent of the *Lutherans*; and before the Peace of *Munster*, they had Five *Canonships*, and many *Benefices*, which are now filled up; and the *Catholick Canonships* are reduced to Three. They have neglected to recover them; and they say they are not able to bear the Charges of a Law-Suit. The Apostolical Nuncio should be ordered to give a full Account of that Church, and to inform the Congregation whether it be possible to settle some Priests there, for the Assistance of the Catholicks.

What has been said of the *Hanse Towns*, may be applied to the *Heretical Universities*, wherein there are more Divisions, than in any other Places; and if due Care was taken, one might bring over to the Church, not only the most Learned Doctors, but also the greatest Wits of those Universities, to the great Advantage of the *Catholick Faith*, and the irrecoverable Ruin of *Heresy*.

## SWITZERLAND.

*SWITZERLAND*, a Mountainous Country, but very Populous; was formerly Part of *Gaul*. *Julius Cæsar* brought it under the Power of the *Romans*; and in Process of Time it became a Part of *Germany*, and remained in the Possession of the Dukes of *Austria*, till the Year 1400. *Leopold*, their last Duke, having been killed in that Year, the *Switzers* made themselves a Free People. They are divided into Thirteen confederated *Cantons*, Seven of which are Catholick, Four Heretical, and Two mixed. They have had great Wars among themselves on Account of Religion: Those Wars were occasioned by the Perfidious

fidious *Heresy* of *Zuinglius*, who was killed in a Battel. Our Religion is very well settled in the *Catholick Cantons*; but it is altogether banished from those that profess *Heresy*. A small Progress has been made in the Two mixed *Cantons*, and no where else, particularly by the *Capuchins* of that Country. The Nuncio making his Residence at *Lucerne*, it would be no difficult Thing to get by his Means an exact Account of the State of the Catholick Religion in *Switzerland*, and of the Manner how it may be propagated in the Two mixed *Cantons*; for no Progress can be made in the Heretical ones. In order to remove *Heresy* from that Country bordering upon *Italy*, it would be very proper to endeavour all manner of Ways to win the Chief Persons of their University at *Basil*, and of their Academies at *Zurich* and *Lausanne*. If some private Conferences were held with them, and if they could be made sensible, that they might renounce their Errors, without falling into great Misery, perhaps their Conversion might be easily effected. Those Men would be followed by many; and others would begin to waver in their Faith. Care should be taken to give some Employment, or Relief, to those who are already converted; and particularly to the Preachers, that others might be encouraged by it. There is now a Man of *Zurich*, at *Lucerne*, who has been brought over to our Religion by the Zeal and Industry of Monsignor *Cibo*, and is maintained by the Cardinal, his Brother.

## *The* COUNTRY *of the* GRISONS.

THE Country of the *Grisons*, which makes Part of the Antient *Rhætia*, is in a strict Confederacy with the *Switzers*, and is composed of

Two Parts, *viz.* The *Free*, and the *Subject*. The former consists of *Three Leagues*, whose Inhabitants are for the greatest Part involved in the Heresy of *Calvin*, and *Zuinglius*.

The *First* League, called the *Grey League*, contains Twenty Nine Heretical Parishes, Thirty Two Catholick, and Three mixed.

The *Second*, which goes by the Name of the *League of the House of God*, contains the City of *Coire*, which is all Heretical, excepting the Castle, where the Bishop lives with his Chapter. There are also in that Town some other Catholicks, with a School-Master, who has a Yearly Allowance of Seventy Crowns from the *Congregation*. Besides these, the same *League* contains Thirty Parishes of Hereticks, Seven of Catholicks, and Nineteen mixed. The County of *Peschiano* is united and allied to this *League*: there are in that County about Twelve Hundred Catholicks, who have a good Curate, (who is also the Bishop's Vicar,) and other Priests, and Clerks, and a Monastery. There are also in the same County about Four Hundred Hereticks with their Preacher, and about a Hundred more in the Castle of *Brusio*.

The *Third League*, called the *League of the Ten Dritture*, or, of the *Ten Jurisdictions*, has no Catholick Parish in it, but only Four mixed, and Twenty Four Heretical.

Several *Capuchins* of the Provinces of *Brescia* and *Milan*, have been sent into these *Three Leagues*, and make a very great Progress in their Mission, though the Hereticks endeavour to remove them as far as they can, making the Catholicks believe that they have a Mind to take the Place of their own Priests. Hence it is that the *Nuncio*, who had brought them to *Jamillo*, where they made a good Progress, was obliged to remove them

them by an Order from the Congregation, to avoid greater Inconveniences.

The *Subject* Country belonging to the *Grisons*, is the *Valteline*, together with the Two Earldoms of *Bormio*, and *Chiavenne*, all under the Temporal Jurisdiction of the Bishop of *Coire*. The *Valteline*, Famous for the Wars of the *French* and *Spaniards*, and *Venetians*, is a long and fruitful Valley, in which there are very few Hereticks. Besides the Care of the Bishop, and the Priests that assist him, the Mission of the *Capuchins* does also reach thither. The County of *Bormio* is a large and plain Country, almost ruined by the Wars. There is in it a Collegiate Church consisting of Six *Canons* and an *Archpriest*: And also, a Church belonging to the Jesuits, who Labour here with great Success. This Whole Territory is in a manner free from Heresy. The County of *Chiavenne* is situated at the upper End of the Lake *Como*; and there are few Hereticks in it. The Bishop of *Coire*, who is Ordinary of the greatest Part of the *Grisons*, requested the last Year a Yearly Allowance to build a Place at *Como*, where the Converts might be maintained, till they can get some Employment; which doubtless would be a great Encouragement for the Conversion of those *Hereticks*. The *Congregation* ordered, that *Your Holiness* should be consulted about that Affair, whilst You was a Cardinal: The Execution of it was suspended in the last Conclave; and the Bishop did not go on with his Request.

## MUSCOVY.

THE Schism of the *Greeks* prevails in *Muscovy*; and several Attempts have been made at several Times to procure the Reunion of that Nation

 with

with the Church of *Rome*; but they have always proved ineffectual. Indeed it is very strange, that there should be a greater Difficulty in reuniting those *Schismaticks* to the Church, than in bringing the Infidels themselves into her Bosom. I shall give several Reasons for it.

The First is, the strict Correspondence which the *Muscovites* keep with the *Patriarch* of *Constantinople*, and the *Schismaticks* of *Greece*, who being mortal Enemies to the *Holy See*, and getting the greatest Part of their Subsistence from the Contributions of the *Muscovites*, and knowing that if they should be reunited to the *Church* of *Rome*, those Contributions would be at an end, leave nothing unattempted to bring them off from such a Design.

The Second Reason is, That all the Proposals which have been made hitherto for a Reunion, did only proceed from political Ends; the *Czar* having a mind to make himself *King* of *Poland*, and offering upon that Condition to reunite his Subjects to the *Church* of *Rome*. But because the *Poles* hate the Domination of the *Muscovites*, and are afraid that the great Power of that Nation might endanger their Liberty, they have always refused to elect that *Prince* for their *King*; and therefore he has quite given over the Thoughts of being reconciled to the *Holy See*. Besides, the Wars between the *Poles* and *Muscovites* have increased the Aversion of the latter to a Reunion.

The Third Reason why that Reunion has met with so many Difficulties, is the not using proper Means to effect it. For, the *Holy See* having no other Persons, that understood the *Greek* Rites, and the Customs and Language of the *Muscovites*, but the *Russian Monks* of *Poland* reunited to the *Church* of *Rome*, they have been from Time to Time entrusted with that Negotiation. But, whether it

be

be that the *Muscovites* suspected those *Monks*, as being their Enemies, or that the latter were afraid of giving some Jealousy to the *Poles*, by their Intercourse with the *Muscovites*, 'tis certain they have managed that Negotiation very slowly, and rather by political Considerations, than with a Design to promote the Good of the *Church*. Nay, *Rome* it self did not express a sufficient Zeal, when a Motion was made from Time to Time for a Reunion. To give a late Instance of it; Some Years ago an *Envoy* came from *Muscovy*: He was a Learned Man, and a very good *Scotch Catholick*, who had been bred in the *College* of that Nation at *Douay*. He offered to settle a Correspondence between the Court of *Rome* and that of *Muscovy*; but because he would have the Title of *Czar* to be given to his *King*, which has a great Affinity with the Word *Cæsar*, that belongs only to the *Emperor*, his Request was denied him. Whereupon he left *Rome*, and returned into *Muscovy*, to give an Account of his Commission to his Prince, who caused him to be imprisoned for a long Time. That Prince is now dead, and has been succeeded by his Son. Upon that Occasion, we were informed of some Particulars, that may very much contribute to the Good of the Church, and encourage *Your Holiness* to resume the Design of that Reunion. That *Prince* was highly displeased with the *Patriarch* of *Constantinople*, who having sent some *Bishops* into *Muscovy*, to make a Gathering, it was found out that they were Spies for the *Turks*. Whereupon he expelled them from his Dominions, and forbad his People to have any Correspondence with the *Patriarch* and the *Greeks*, subject to the *Grand Signor*. Afterwards, considering that his *Bishops* could not Govern the *Church* without some Supreme Authority, he intended to be reunited to *Rome*, and was very much

much confirmed in that Design by *Pantaleon*, who was Director of that *Prince* in Matters of Religion. This *Pantaleon* had lived in the *Greek College* at *Rome*; and having got himself Consecrated *Archbishop* of *Gaza* by the *Schismatical Patriarch*, he grew very suspicious to the *Congregation*, though he had expressed a great Respect for the *Church* of *Rome* upon all Occasions, and exhorted the *Greeks* to be reconciled to it. From whence it appears, that it would have been of great Service to the Church, to have treated Him with the utmost Civility, and all possible Kindness: since He had already cured that People of many Abuses, and put a Stop to many Horrid Blasphemies against the *Holy See*. Thus it is manifest, that we have lost a very fair Opportunity, not only of Settling a Correspondence with the Court of *Muscovy*; but also of Sending thither an *Apostolical Minister*, whom that *Prince* offered to entertain in the same manner, as his *Envoy* had been at *Rome*. This would have been very Glorious to the *Holy See*; and because the *Muscovites* were then displeased with the *Patriarch* of *Constantinople*, and engaged in a War with the *Turks*, a Treaty might have been entered upon, to the great Advantage of the *Catholick Faith*. We were also informed by the same *Envoy*, that a Caravan of Merchants sets out every Year from *Muscovy*, to go into *China* through the *Asiatick Tartary*; by which means we might, with the greatest Convenience, have sent our *Missionaries* into that Vast Country, and so might have had a good Account, which we never yet had, of all *Tartary*, and other Parts of the *Northern Asia*; which has, in effect, been abandoned, and neglected, for many Ages.

## CRIM TARTARY.

CRim *Tartary* has a King of its own, called *Kan*, who is obliged to serve the Grand Signor in his Wars: He is a *Mahometan*, and of the *Ottoman* Family. His Subjects are very Cruel in War; but in Time of Peace they don't appear to be so barbarous, nor great Enemies to the Christian Name. St. *Dominick* designed to go and Preach the Gospel in that Kingdom; and to that end, began to let his Beard grow; but he was prevented by Death. Afterwards several *Polish* Monks of his Order set out for that Country, where they did not only serve those poor Slaves, who are kept in great Numbers by the *Tartars* at *Caffa*, it being the Commodity, which they continually send to *Constantinople*; but also went through the whole Country, to comfort the other *Catholick* Slaves with the Administration of the Sacraments. That Mission is now quite forsaken; whether it be, that the ill Treatment of the *Tartars* has frighted those Religious; (And indeed, when Monsignor *Pignatelli* was Nuncio in *Poland*, he saved the Life of Three Monks, who had been taken for Spies, by the King's Interest with the *Kan*, to whom he was then allied:) Or whether it be, that no body will undertake such a Mission. But it would be necessary to revive it, not only in order to assist the Slaves, but because *Caffa* is a Port full of Merchants of all Nations, and particularly of *Armenians*: And the safest Way the Missionaries could take to go thither, would be from *Constantinople* through the *Black Sea*. If the *Dominicans* should refuse to perform that Mission, some other Order should be entrusted with it:

The more, because in a Town called *Forala*, not far distant from *Caffa*, there are still some Remains of the Ancient *Genoese* Families; viz. *Dona*, *Spinola*, *Giustiniani*, *Grimaldi*, and others, who enjoy many Privileges, and are very rich; but they have no *Catholick* Priests.

## ILLYRIA.

HUngary, *Transilvania*, *Walachia*, *Moldavia*, *Bosnia*, *Bulgaria*, *Albania*, *Dalmatia*; and several other Provinces, come under the General Name of *Illyria*; or the *Illyricum* of the Ancients.

## HUNGARY.

TO begin with that Part of *Hungary* belonging to the *Turks*: The Emperor, by Virtue of a Concession made by *Silvester* II. to St. *Stephen*, the First King of that Country, and afterwards enlarged for King *Ladislaus* by *Urban* II. maintains himself in the Possession of Nominating to the Bishopricks, though all the Elected Bishops keep at the *Imperial* Court, being contented with a bare Title, without minding their Dioceses. And indeed, excepting the Archbishop of *Strigonia*, a very Zealous Prelate, and the Bishop of *Agria*, who have taken great Pains for the Propagation of the Faith among the Rebellious Hereticks and the *Turks*, they can do but little Good. The Bishoprick of *Belgrade* is in the Nomination of the Holy See; and the Congregation chuse the Bishop, to whom they give the Administration of the Church of *Sirmium*, and, with the Ti

tle of Apostolical Vicar, the Care of the other Churches deprived of Residence, which are situated between the *Drava*, the *Save*, the *Danube*, and the *Teisse*, as far as *Temiswar*. The Bishop of *Belgrade* gave Notice in the Year 1672, that there were in that City Six Hundred Catholicks, and among them many Merchants of *Ragusa*, who have a Church well furnished with Paraments, and served by Two *Franciscans*, to whom they give Meat and Drink, as well as to the Bishop, who has no House, nor any Revenue. The Holy Congregation gave last Year Five Hundred Pieces of Eight, to contribute to the Rebuilding of that Church, which had been burned down; and the *Ragusians* themselves had Leave from the Port to rebuild it, tho' the *Mahometan* Superstition does not generally permit such a Thing.

The County of *Sirmium*, one of the Churches, the Administration whereof is committed to the Bishop of *Belgrade*, contains, besides the Towns, Twelve Villages or Parishes, and Twenty one Thousand Six Hundred Catholicks, under the Care of Eight *Minor Observantins*, and Four Secular Priests, reckoning the Vicar-General. The Emperor has now nominated a Bishop for the Church of *Sirmium*; but that Nomination has not been admitted by the Congregation. In the other Bishopricks administred by the Bishop of *Belgrade*, as being Apostolical Vicar, there are above Twenty six Thousand Catholicks, assisted in Spiritual Things only by the Monks of the Province of *Bosnia*. Two Years ago, *Clement* XI. provided with that Bishoprick Father *Matthew B* ——, a *Minor Observantin*, and a Young Man of Sound Morals, who might have done a great deal of Good in those Parts, by the Interest and Power of his Brothers; but because he was not of a requisite Age, his Consecration was put off.

Father *John de Beritenta*, a *Minor Observantin*, is now there, with the Title of Apostolical Vicar. But so great a Church among the Infidels wants a Pastor; for the Congregation will not suffer the Bishops, nominated by the Emperor, to meddle with the Affairs of that Church, whilst they do not reside in it. There is also in that Part of *Hungary*, the County of *S* ——, which contains Sixteen small Towns, with some Villages, belonging to *Poland*.

And because the Exercise of the Catholick Religion was altogether prohibited in Thirteen of those Towns, wholly infected with the *Lutheran* Heresy; Monsignor *Pignatelli*, who was then Nuncio in *Poland*, prevailed with King *Casimir*, to have some Missionaries sent thither; which was executed; (the Fathers of St. *Paul*, first Hermit, and of the *Scuole Pie*, are still there;) and the Preachers were expelled: Which was brought to pass likewise by the Assistance of the Archbishop of *Strigonia*.

## TRANSILVANIA.

THere are several Sects in *Transilvania*; but the principal are the *Lutheran*, the *Calvinistical*, and the *Arian*: There are also a great many Catholicks; and all of them, both Catholicks and Hereticks, make a Shew of a Sort of *Union*, when the New Prince makes his Entry, to which He also is obliged to swear. The rest, who are *Puritans*, or *Sabbatarians*, live occultly. In some Places, there are Schismatical *Greeks*, most of them Peasants, who have a Bishop. The whole Province contains Seventy two Parishes, pretty well served. All the Catholicks are under the Care of the Apostolick Vicar, Monsignor *Idemokoy*, Bishop of *Corona*,

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very worthy and careful Prelate, upon whom the Congregation does entirely rely. But because he does not enjoy a good Health, he desires to have for his Coadjutor, Father *John Cajone*, whom he affirms to be an Excellent Religious, and a Learned Preacher, and who is very well beloved in that Country. There are also Two School-Masters; the one at *Sik*, and the other at *Szmakasa*; from whence it appears that Religion is upon a good Foot in that Country. I must not pass over in silence, that several Towns of the *Lutherans* and *Calvinists*, having been destroyed by a great Fire in *Transilvania*, they pretend that the Pope has sent some Men to burn them; which makes People very apprehensive; and for this very Reason no Catholick Priest can get into *Corona*, the Capital City of that Province.

## WALACHIA.

*Walachia* is governed by a Prince, set over that Country by the Grand Signor. He must always be a Schismatical *Greek*, his Subjects being *Greeks*. They have a Metropolitan, and many Calogers of St. *Basil's* Order, dispersed in several Convents, whose Superiors are chosen by the Prince himself. The Schismatical Patriarchs, and particularly that of *Jerusalem*, make great gatherings in that Country. There are also at the Prince's Court many *Lutherans* and *Calvinists*, most of them *Transilvanians*, besides many *Jews* and *Turks*. Many Catholicks are dispersed through that Principality. They were heretofore governed by the Archbishop of *Sophia*, and now by Father *Antonio Stefani*, his Vicar. They expect with great impatience Father *Stefano Conti*, a *Minor*

*Observantin*, and a very good Man, whom your Holiness has been pleased to appoint for their Successor. There is also in *Walachia* a Mission of *Minor Observantins*, who are *Bulgarians*, and have been in a great Measure ruined by the *Tartars*. The Vicar above-mentioned has lately begged of the Holy See some Money to rebuild the Church at *Bugoresto*, where the Prince makes his Residence. Many Catholicks of several Nations flock thither to serve him; either at Court, or in the Army. The same Vicar adds, That the Country being ruined by the War, 'tis impossible to raise any Charity Money; and he beseeches the Congregation to send him Two or Three Monks of his own Order, and of good Morals, and good Learning, that he may instruct those Children whom the Schismaticks themselves, and the most considerable Persons will send to his School, to the great Advantage of the Catholick Religion.

## MOLDAVIA.

*Moldavia*, so called from a River that runs through it, was taken by *Solyman* from *Stephen the Good*, who, though a Schismatick, had a Catholick Wife. She was an *Hungarian*, and did no small Service to our Religion. The Catholicks have Nineteen Churches: That of *Cosina* is the only one that has an Income to keep a Priest. The others cannot maintain the Missionaries, not only because their Revenues have been seized by the Schismaticks, but also because the War has reduced the Catholicks to the greatest Misery; and therefore they beg a Yearly Allowance from the Congregation. There are now in *Moldavia* Two Priests of that Country, and Three *Franciscans*, who

ho having lived there Thirteen Years, desire to turn into *Italy*, as Father *Vito Pilutii* did, after he d been there Twenty Three Years, to the great tisfaction of that People, and of the Congregaon. A new Prefect, and Six other Monks of e same Order, are now going into that Country; d 'tis hoped they will do a great deal of good, when they have learned the Language. The Church of *Baccovia* was the Residence of the Bishop; but it has been destroyed by the over-flowing of the River. The Prince, though a Schismatick, being well affected towards the *Latins*, by the Means of his Secretary, (who is a Native of *Caminiec*, and a good Catholick,) and of Father *Vito*, has ordered the Building of a New Church in a more convenient Place. He was settled in that Country not long ago by the Grand Signor in the Room of another, who was a great Enemy to the Catholicks; and therefore we may very well hope for great Advantages to the Church. It is an usual Thing to promote to the Bishoprick above-mentioned, which was erected by *Clement* VIII, those that are recommended to the Holy See by the Kings of *Poland*, as the present King has lately recommended a *Dominican* to your Holiness. But because that *Dominican* would probably imitate his Predecessors, who did not reside in that Bishoprick the greatest part of the Time, the Congregation designs to send thither Father *Pilutii* above mentioned, with the Character of Bishop *in Partibus*, as they have frequently done, and even lately in the Person of the Archbishop of *Marcionopoli*, who is now Dead. There are in *Moldavia* Four Thousand Catholicks. The other Inhabitants are Schismatical *Greeks*, and have a Metropolitan, and Three Bishops, who, besides the Common Errors, are guilty of several others. They grant a Divorce for Money, and Liberty

to Marry other Women; they permit Concubinage, provided a certain Sum of Money be paid in Lent-Time; and they say that whoever re-baptizes a Catholick according to their Rites, obtains the Pardon of his Sins. Nay, a wicked Schismatical Prince, whose Name was *Stefaniza*, forced all the Catholicks to be re-baptized, (many of which returned to the Catholick Faith after his Death,) and destroyed many Churches. There are also several *Armenians*, *Lutherans*, and *Jews*, in *Moldavia*. Some Jesuits were heretofore at *Jassi*, and did a great deal of good; but the Wars obliged them to leave that Town. The Nuncio of *Poland* writes, that those Fathers design to return thither; which would be very Advantageous for the Instruction of the Youth, that goes to their Schools.

## BOSNIA.

BOsnia was formerly Part of *Dalmatia*, and together with it came by Succession to the Kings of *Hungary*. Afterwards in the Year 1463, the *Turks* conquered it under *Mahomet* II. *Caposerraglio* is a very Populous City, without Walls, and the Residence of the *Basha*: A great many People resort thither from all Parts, for the sake of Trade. There are about a Thousand Catholicks, who maintain some Priests at their own Charges. The *Minor Observantins* have Eighteen Convents in that Country, which is the richest Province of St. *Francis*, but the most relaxed. Those Monks are so bent against the Secular Clergy, for fear of losing the Revenues of the Parishes, with which they maintain their Convents, that all the Orders from *Rome* against their Conduct in this Point, would prove insignificant; and those Religious would

would rather expose the Clergy to the Persecution of the *Turks*. This Abuse is therefore tolerated, to avoid a greater Evil. The Congregation has appointed some Places in *Italy* for a certain Number of those Fryars, that they may learn the Sciences, and then return into *Bosnia* to teach the Novices; and the King of *Spain* allows them some Money out of the Wine-Excise in *Naples*. The Bishop, who is a Monk of the same Order, and has lately been at *Rome*, lives among those Fryars; but there is no good Correspondence between them. These Monks keep up Factions, and Domestick Dissensions, even so far as to accuse sometimes the Bishop, and sometimes their Companions, before the *Turkish* Judges, who cannot desire a better Opportunity to get Money from them, and to ruin their Convents. All their Quarrels have been decided by the Congregation; but the Bishop does not appear satisfied with this Decision, pretending that his Jurisdiction is too much limited. That Bishop was made by *Clement* IX, at the Nomination of the Emperor, as King of *Hungary*; and yet this Bishoprick is not included in the Ten Bishopricks founded by St. *Stephen*, the First King. The same Prelate receives a Hundred *Reals* from the Chamber of *Hungary*, which, together with what he has from the Parishes and Convents, enable him to live handsomely.

## SANTA SABA.

THE next Country *Eastward*, is the Dutchy of *Santa Saba*, a large Province, where there are some Catholicks, confined within the Dioceses of *Macascha* and *Trebigne*. Those Dioceses are provided with Pastors, as well as that of *Scardona*, which

which receives Two Hundred Crowns from the Congregation; and there are in it some Fryars to serve the Parish.

## BULGARIA.

IN *Bulgaria*, the Holy Congregation maintains the Archbishop of *Sophia* (or *Sardica*) with the Cure of *Walachia*. The *Minor Observantins* are the only Clergy of that Country. They are *Bulgatians*, and being but few, and well disciplined, they prove better than those of *Bosnia*. They take Care of the Parishes, and are paid, together with a Schoolmaster, by the Congregation. They have also some Places appointed for them in *Italy* for their Studies. Some Years ago the Cathedral was burned down; and the Monks have so far prevailed with the *Turkish* Court, by the Interest of the Catholick Ambassadors, that, with a Present of a Thousand Crowns, they have obtained the Liberty of Rebuilding that Church, though the *Mahometan* Laws do not allow of it. The Mission of those Religious reaches also to the Lower *Hungary*; and when they have a good Superior, they do a great deal of good. There are in *Bulgaria* many Places inhabited by the Catholicks, and particularly *Chiprouaz*, a large Tract of Ground, which contains Four Thousand Catholicks, and has a Church in it. The Faithful have had the good Fortune of being allowed to Rebuild it, because that Place is much respected by the *Turks*, the Publick Revenues of it belonging to the Sultaness Mother *pro tempore*, who takes Care to Protect the Inhabitants, securing them from the Insults of the *Turks*, and procuring them the Enjoyment of several other Privileges.

THRACE.

## THRACE.

THE *Paulinists*, a Sect of Hereticks, who had no Sacraments, and were great Enemies to the Cross, have been converted in this Country by Father *Peter Deodato*, Archbishop of *Sophia*, and live in the Bishoprick of *Nicopoli*. The Congregation maintains here some Priests, besides a Bishop, who being lately Dead, has been succeeded by Father *Antonio Stefani*, a *Minor Observantin*. The Church of *Nicopoli* is very Antient, and its strong Situation in a hollow Place will for ever prevent its falling to the Ground.

## SERVIA.

THERE are but few Catholicks in *Servia*, dispersed through the Villages. In the last Visitation they were found to amount to the Number of One Thousand Two Hundred and Sixty. The Catholicks were heretofore more Numerous; but many have renounced the Christian Faith to avoid the Tributes and Vexations of the *Turks*. There are about Eight Parishes in this Country; and the Priests are maintained by the Congregation. Monsignor *Vogdani*, a Man of Fourscore Years, is Archbishop of *Scopia*, the Chief Town of *Servia*. That Prelate has been very negligent, and has lately desired your Holiness to give him leave to resign his Archbishoprick to the Bishop of *Scutari* his Nephew, which has been granted him. 'Tis to be hoped this Church will be better governed by the Nephew. The Congregation in

in the Year 1674, put an End to the Disorders, which prevailed in that Diocese, by turning out the Priests, who did not officiate. They also took Care to send thither Altar Ornaments, which were very much wanted.

Here I cannot forbear observing how great a Benefit the Catholick Religion reaps from the Zeal of the *Ragusians* in *Bosnia*, *Bulgaria*, *Servia*, and other Neighbouring Countries. For among other Privileges granted them by the Grand Signor, to whom they pay a Yearly Tribute, they have many Colonies in those Provinces, and several Churches, wherein Divine Service is publickly performed by their Chaplains, not only for the Natives, but also for Foreigners. Those Churches are at *Belgrade*, *Ruscik*, *Silistria*, *Provato*, *Adrianople*, *Sophia*, *Procupia*, and *Houipassar*, where the Catholicks are not only free from many Tributes and Vexations of the *Turks*, but also from the Extortions of Schismatical Bishops, countenanced by the Port.

## ALBANIA.

*Albania* was formerly a Catholick Kingdom; but after the Death of the Famous *Scanderberg*, who did so gloriously Sway the Scepter, it fell under the Dominion of the *Turks*: Hence it is that the greatest Part of the Inhabitants have embraced *Mahometism*. Would to God that this Sect should not continually increase! But alas! whole Towns declare for it. There are now in that Kingdom Two Archbishopricks, and Four Bishopricks, filled up by the Congregation.

The Archbishoprick of *Antivari* contains Three Hundred Sixty Seven Catholick Families, which make

make up Two Thousand Two Hundred Seventy Souls. The Archbishop who Resides there, is D. *Andrew Smaiewich:* He has been bred in the *Italian* College, and is a Man of great Vertue and Integrity, upon whom the Congregation does entirely rely.

The Archbishoprick of *Durazzo* contains about a Thousand and Sixty Catholick Families, which make Thirteen Thousand Six Hundred and Fifty Souls. D. *Gerard Galata* is the Archbishop: We have had no edifying News about him; he is grown very Violent and Interested.

The Bishoprick of *Alessio* is divided into Upper and Lower, that is, into the Mountainous Part, and the Plain. There are in it Nine Hundred Catholick Families, which make up Seven Thousand Souls. We have had sad News about the Bishop, who is D. *George Uladigni, viz.* That he is an Interested Man; that he takes no Care to have the Christian Doctrine taught; and that he has frequently exasperated the *Turks*, having built a strong House in St. *Nicolas*'s Parish, which they have lately burned.

The Bishoprick of *Pullati* contains Five Hundred and Eighty Catholick Families. which make up Four Thousand and Fifty Persons. The Bishop has been a Prisoner these many Years in the Castle of St. *Angelo*, because he was a Turbulent Man, and because his Faith was doubted of. The Congregation allows him Ten Crowns a Month for his Diet; and the Administration of his Bishoprick has been committed to the Bishop of *Sappe*.

There are in the Bishoprick of *Scutari* Two Thousand One Hundred and Sixty Four Catholick Families, making in all Twenty Thousand Two Hundred and Sixty People. The last Bishop was D. *Peter Vogdani*, Nephew to the Archbishop

bishop of *Scopia* above-mentioned: He has been promoted to the Archbishoprick of *Scopia*, and D. *Dominick Bubick* has succeeded him.

The Bishoprick of *Sappe* contains a Thousand Seventy five Catholick Families, and Nine Thousand Two Hundred and thirty Souls. The Bishop, D. *Stefano Gaspari*, who has been bred in the *Italian* College, was Visited in *Albania*, in the Year 1671.

Besides these Bishops, the Congregation has appointed many Secular Priests in the Parishes, with the Title of Missionaries, and a yearly Allowance. The Congregation has also set up a Mission of *Reformed*, to the Number of Twelve Priests, dispersed through the Villages, to administer the Sacraments to those poor Souls. Besides the Missions just now mentioned, which depend upon the Congregation, there are in *Albania* Three Convents of *Minor Observantins*, under a Provincial. And in order to mend many Faults of the Missionaries and Bishops of that Country, D. *Stefano Gaspari* abovementioned was sent thither in the Quality of Visitor, in the Year 1671; and then he was made Bishop of *Sappe*. Many Churches were provided with Paraments; and the Bishops censured those Missionaries, who were loose and negligent. Moreover, to prevent the Ignorance of the Sacraments in that Country, a College was founded by the Congregation at *Fermo*, where the *Albanians* study Grammar, and Cases of Conscience, and then are sent Home. There is such another College at *Loreto*, under the Direction of the Jesuits.

## CIMARRA.

THis Province borders upon *Albania*. The Inhabitants are *Grecians*, reunited to the *Latin* Church; and because they live in the Mountains, they are little afraid of the *Turks*. The Congregation keeps there the Bishop of *Massachia*, and gives him a yearly Allowance: That Prelate desires to be dismissed, by reason of his Indispositions. There is also in that Country a Schoolmaster, maintained by the Congregation.

## OCRIDA.

THere is in this Country a Patriarch, or *Greek* Archbishop, called the Archbishop of *Justiniana*. He was a Schismatick, and turned Catholick with many of his People. In the Time of *Alexander* VII. he came to *Rome*, where he was kindly received by his Holiness. A *Latin* Archbishop did also reside in *Ocrida*; but because there are few Catholicks of the *Latin* Rite in that Country, the Administration of that Archbishoprick was committed to the Archbishop of *Scopia*, as being nearer.

## DALMATIA.

DAlmatia and *Croatia* are under the Dominion of several Princes: The In-land Country belongs to the *Turks*, the Maritime to the Republick

lick of *Venice*, and the *Northern* to the Emperor. In the Two last there are Bishops: Some of their Dioceses reach as far as the *Turkish* Dominions; and the new Bishop of *Nona* desires to have some Missionaries sent to him, for the good of those poor Christians who are under the *Turkish* Yoke. The Congregation maintains a Secular Priest at *Cutvaro*, for the Instruction of the *Servians* of the *Greek* Rite, and another for the *Morlachians* in the Diocese of *Spalatro*. Before the Wars of the *Venetians*, there were Three *Hospices*, (a *Sort of Hospital for Monks*) of Reformed Missionaries at *Pelastro*, *Lustrizza*, and *Le Rosk*, which proved very beneficial to those Christians; but they have been quite forsaken, and all the Goods carried to the Hospice of *Cuttaro*. After the Peace, the Missionaries did never return thither. Thus that Part of *Dalmatia* subject to the *Turks*, is in a sad Condition, there being but one Priest at *Perasto*, who administers the Sacraments but seldom every Year. Wherefore, not to leave those Christians without Spiritual Comforts, it would be very proper to set up again that Mission; and to that end, the Archbishop of *Antivari*, who was heretofore Abbot of *Perasto*, might be consulted, in order to get some Information from him. Monsignor *Royas*, Bishop of *Fina*, or *Finis*, (called *Chinin* in the *Sclavonian* Language) who has been nominated to that Bishoprick by the Emperor, as King of *Hungary*, is lately arrived at *Rome*, and has given a full Account of his Diocese, which reaches as far as *Sebenico*. He says, there are in it above Eight Thousand Catholicks, governed in Spiritual Things only by Four or Five *Minor Observantins* of the Convent of *Visouar*, situated in the Diocese of *Scardona*. That Prelate has made his Application to Your Holiness, for some necessary

cessary Supplies to take Care of those Souls; and they have been granted to him.

## GREECE.

GREECE is divided into Four Provinces, *viz.* *Macedonia*, *Epirus*, *Achaia*, and *Morea*: Though the greatest Part of *Romania* might be called *Greece*, as likewise the Isles of the *Archipelago*. All the Christians of *Greece* are *Greek* Schismaticks; and there is no Essential Difference among them. 'Tis true, that under the *Turkish* Yoke Christianity has lost its Ground, the Towns have been depopulated, and Churches utterly destroyed; so that the *Turks* are much more numerous in *Greece* than the *Greeks*. As for the Catholicks, their Number is extremely small, and they have no Spiritual Comfort; for the Missionaries, who have been sent into that Country at several times, were never able to get a Footing in it. However, those few Catholicks receive some Assistance from the Conventuals of *Corfu*, and the *French Capuchins*, who are in the *Archipelago*. 'Tis very strange that so many *Greeks*, educated in the *Greek* College at *Rome*, should not contribute in the least to bring the Schismaticks into the Bosom of Holy Mother Church. On the contrary, many turn Schismaticks again, and become more violent Enemies to the Catholicks, after they have learned our Sciences, and are acquainted with our Imperfections. To give an Instance of it; *Paionotto*, a Schismatical Bishop, (and heretofore the Grand Visier's Interpreter,) who was educated in our *Greek* College, has proved the greatest Persecutor of the Catholicks, and contrived false Writings to deprive them of the Holy Sepulchre. In short,

all the *Levant*, as it appears from the Letters that come from thence, desires that this College should be suppressed. It were therefore to be wished, that Your Holiness would get it Visited, in order to find out, (if it be possible,) what may be the Cause of such Disappointments. Nor would it be amiss to consult the *Greek* Archbishop, who resides here for Ordinations: He might give good Information, as knowing the College and the Nation, though he is not very well beloved by the Fathers of that College.

## ARCHIPELAGO.

THE *ARCHIPELAGO* contains many Islands; but I shall only mention those, wherein there are Catholicks, *Latin* Bishops, and Missionaries, according to the Account, which has been given of them by the Bishop of *Castello* in the last Visitation.

*NAXIA* is the Metropolis, where the *Latin* Archbishop resides with his Chapter and Clergy. There are in that Island many Convents of Regulars, *viz.* of *Capuchins*, *Minor Observantins*, and *Jesuits*, besides several Fraternities of Lay People; and Divine Service is publickly performed there. We have received sad News about the present Archbishop, who has been frequently censured by the Congregation; and the People of *Naxia*, the *Jesuits*, and the *Capuchins*, have made heavy Complaints against him.

*PAROS* is a Church united to *Naxia*; and there are few Catholicks in it. A Missionary, main-

maintained by the Congregation, performs the Part of a Chaplain at St. *George's* of *Augusta*.

*SCIRO* contains about Four Thousand Catholicks. The present Bishop is Monsignor *Guavo*, who has been prosecuted in the Congregation these many Years for some Offences; and though they are not sufficiently proved to deprive him of his Bishoprick, yet they have moved the Congregation to send into that Island D. *Tomaso Badetto*, in the Quality of Apostolical Vicar, who was formerly bred in the College of *Rome*. There is a Chapter, and a Clergy, in *Sciro*, and but one Parish, which is the Cathedral. There are also *Capuchins*, and Nuns of the Third Order of St. *Francis*, and of the Third Order of St. *Dominick*, who do not live in Cloysters, and are under the Direction of the said *Capuchins*. The Congregation has ordered the New Visitor of the *Archipelago* to proceed against some scandalous Priests.

*TINE*, or *TENO*, is an Island of Forty Miles in Compass, belonging to the Republick of *Venice*. It contains a City and Twenty Eight Villages, inhabited by Eight Thousand *Latins*, and Four Thousand *Greeks*. There is a *Latin* Bishop in that Island. The present Bishop is Monsignor *Veniero*, a Noble *Venetian*, and an Excellent Prelate, to whom the *Greeks*, being most of them reunited, are also subject *in Spiritualibus*. The *Latin* Clergy consist of Six Canons, and Twenty four Priests, against whom no Complaints have been made to the Congregation, by reason of the good Government of the Bishop; and therefore that Prelate deserves great Praises and Rewards.

*MICONE* is divided from *Tine* by a narrow Chanel. Though there are few Catholicks in that Island, yet a Parish Priest has been settled in it by the Bishop of *Tine* just now mentioned. That Priest is a Man of Sound Morals, and has done a great deal of Good to his Church.

*ANDROS* is an Island of a Hundred and five Miles in Compass, and lies near *Negropont*. There are few Catholicks in it. D. *Ignatio Rosa*, formerly educated in the *Greek* College of *Rome*, was elected Bishop of *Andros* last Year by the Congregation; but as soon as he arrived there, he began to complain that he could not live upon a Yearly Allowance of Sixty Crowns given him by the Congregation; and therefore the Visitor's Account of that Island is expected, that this Bishop may be better provided; the more, because we have lately heard, that he has been made a Slave by the *Corsairs* of *Barbary*, and redeemed for a great Sum of Money.

*SANTERINE* is Thirty six Miles in Circuit: It has a Bishop and a Chapter. Besides the Cathedral, there are Four other Parishes. The Number of the *Latins* does not amount to a Thousand; but there are Ten Thousand *Greeks*, pretty well affected towards the Catholick Religion, and the Richest are reunited. There is also a Church belonging to the Jesuits, and a Monastery of the Order of St. *Catharine* of *Siena*. The Cathedral has been very much damaged by an Earthquake; and therefore they have often desired some Assistance in order to repair it.

*SIFANTO* is an Island of Thirty Miles. There are in it Four *Latin* Churches, but few Catholicks;

tholicks; and therefore the Spiritual Administration of that Island was given to the Bishop of *Milo*, who did sometimes Reside in it: But because he took no great Care of it, that Administration was given last Year to D. *Francisco Santavi*.

*ZEA* and *TERMIA* are Two small Islands, which make Part of the Diocese of *Sifanto*. The Number of the Catholicks is very inconsiderable. The Congregation keeps there a Missionary, with a Promise of a Yearly Allowance of Thirty Ducats. Besides, that Church has got a Legacy for Two Masses to be said every Week; and the Bishop of *Tine* is intrusted with the Management of that Legacy.

In *MILO*, or *MELOS*, there are not many Catholicks; but that Island is very much frequented by Foreigners. There is a Bishop and a Chapter, with a Convent of *Capuchins*. The Congregation has received bad News about that Bishop, and they often put him in Mind of his Duty.

In *ARGENTIERA*, subject to the Bishop just now mentioned, there is a Parish Priest, who has the Title of Missionary, and is maintained by the Congregation. He was lately turned out, because he did little Good.

*SCIO*, or *CHIO*, is one of the best Islands of the *Archipelego*, and a Hundred and Twenty Miles in Compass. It has Seventy Two small Towns, and a great City of the same Name, containing Twenty Thousand Inhabitants, *viz.* Five Thousand *Latins*, Nine Thousand Five Hundred *Greeks*, Five Thousand *Turks*, and Five Hundred *Jews*, besides Foreigners, who Trade there; but

the *Latins* are the most considerable. The present Bishop being a Man of Fourscore Years, and very infirm, the Congregation thought fit to give him a Coadjutor, with whom he cannot agree: He is not able to perform the Ecclesiastical Functions, and will not suffer the Coadjutor to do it for him. The Clergy of this Bishoprick, in which there is no Chapter, nor any Dignity, consist only of Priests; but there are several Convents of Reformed, and of *Dominicans*, *Capuchins*, and *Jesuits*, who do a great deal of Good. The *Dominicans* have under their Direction some Nuns, who live at Home: They belong to the best Families, and lead an Exemplary Life. The *Greek* Metropolitan does also Reside in this Island, and keeps a good Correspondence with the *Latins*.

Great Disorders continually arise in those Islands; which is the Reason why the Congregation sends thither a Visitor every Ten Years; and to that end Cardinal *Giustiniani* left to the Congregation a Legacy of Fifty Ducats a Year. Accordingly the Bishop of *Hierapoli*, now Bishop of the City of *Castello*, went thither Ten Years ago, and his Visitation proved very Beneficial to all those Churches. This present Year, the Bishop of *Tine*, above-mentioned, has been deputed thither upon the same Account; and the Congregation has sent him an exact Memorial of what he is to do for the Good of those Catholicks, that he may give a full Relation of all the Disorders, and point out the Remedies, which ought to be applied to them.

*CANDIA*, is the last Island that remains to be mentioned. It is exposed to the Tyranny of the *Turks* and Schismaticks; and therefore some Missionaries should be sent thither, to preserve those few Catholicks that are in it. The Holy

Congre-

Congregation received at the End of the Year 1676, a Letter from one *Andrew Barozzi*, a Native of *Candia*, importing, that upon the Surrender of the City of that Name, all the Catholicks went away with the *Venetian* General, having a Promise that they should be maintained elsewhere; and that when they came to *Zante*, they were deprived of all sorts of Provisions, and forced to return into *Candia*, and to be Tributaries to the *Turk*. He added, That there was no *Latin* Church, nor any *Latin* Priest in that Island, and humbly begged of the Congregation, in the Name of all the Catholicks, that the *Guardian* of *Jerusalem* should be ordered to send thither Two Religious, in the Quality of Missionaries. He further said, That the Catholicks would take Care to provide them with Meat and Drink, Cloaths, Lodging, and all other Necessaries; and that they were more desirous to have Two Monks of that Order, than any others, because the *Turks* allow them a greater Liberty, and the Catholicks have an extraordinary Veneration for them. Whereupon this Affair being proposed to the Congregation, in the Presence of Your Holiness, the necessary Orders were given to Cardinal *Barberini*, who has sent into *Candia* Two *Minor Observantins* from *Rome*.

## ROMANIA.

CONSTANTINOPLE, (the usual Residence of the Grand Signor,) contains a vast Multitude of People of all Nations and Religions. The Number of the *Latins* does not amount to a Thousand: Most of them are Merchants, and live at *Galata*, or *Pera*; and the Publick Ministers of the Christian Princes make their abode among

them. The Congregation keeps a Bishop at *Constantinople*, with the Title of Vicar Patriarchal. The last was Monsignor *Ridolfi*, of the *March of Ancona*, (a *Minor Conventual*,) who, by Reason of his Indispositions, having obtained leave to return into *Italy*, died before the Arrival of his Successor, Father *Gasparini* of the Province of *Fano*, heretofore Provincial in that Convent, and a Person well qualified for such a Ministry, as we are informed by Father *Lauria*. He is already set out for his Residence. There are many Churches at *Constantinople*; and the Republick of *Venice* obtained some Years ago the Liberty of Re-building St. *Francis*'s Church, which had been burned down ever since the Year 1639, and is now in a good Condition. The Vicar Patriarchal above-mentioned performs the Episcopal Functions at *Constantinople*, and has the Direction of the Monks, who Administer the Sacraments to the *Latins*, and the Slaves. Nothing else is permitted, by Reason of the *Turkish* Tyranny, or the Obstinacy of the *Greeks*, whose Patriarchate is become Venal; and the Grand Signor chuses and turns out the Patriarchs of *Constantinople*, whenever he pleases. In short, those *Greeks* undergo a dreadful Slavery, ever since they separated from the Church of *Rome*, through the Schism occasioned, not so much by the Doctrine, as by the horrid Malice of *Photius*, who brought in that great Dissension between the *Western* and *Eastern* Churches. And though the Reunion was established in the Council of *Florence*, yet it was not maintained, through the Malice and Obstinacy of the *Greeks*. Besides, the *Turks* themselves will always prevent it.

POLAND.

## POLAND.

HAving discourſed of thoſe *Catholicks*, who live in the States of *Heretical* Princes, and under the Dominion of *Infidels*, I proceed to give an Account of thoſe *Infidels* and *Hereticks*, who live in the States of *Catholick* Princes: And in the Firſt Place of thoſe, who are allowed to have a free Exerciſe of their Religion. I ſhall ſay nothing of the *Jews*, who are but too much tolerated in the greateſt Part of *Chriſtendom*.

There is in *POLAND* a great Number of *Greeks* of the *Ruſſian* Rite, conſiſting of thoſe who are reunited to the Church of *Rome*, and of thoſe who are Schiſmaticks; and all of them have their Biſhops. The former were reconciled to the Holy See in the Time of Pope *Clement* VIII, and are under the Spiritual Government of the Metropolitan of *Kiovia*, the Archbiſhop of *Ploſcow*, and the Biſhops of *Chelm*, *Preſmilia*, and ——. They have ſeveral Convents of Monks of St. *Baſil*, who not contented to preſerve the Reunion, promote it as much as they can. Thirty Pariſhes were reconciled to the Holy Catholick Church Two Years ago, and another lately in the *Palatinate* of *Novogród*. The Curate of this laſt Pariſh, (which is very remarkable,) and Three Thouſand People are turned Catholicks; and in another Pariſh, after the Death of the Schiſmatical Curate, they have received a new one ſent by the Metropolitan. Nay, at this preſent Time we are informed, that the *Ruſſian* Schiſmatical Biſhop of *Leopol* has profeſſed the Catholick Faith; and therefore one may reaſonably expect a new Progreſs every Day. The

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Holy See supports those reunited *Russians*, having appointed some Places for their Monks in the Pope's Colleges that are in *Poland*, and in the *Greek* College at *Rome*, where they have also the Church and Hospice of St. *Sergius* and St. *Bavus*, and a Yearly Legacy, which the Congregation pays them out of the Estate left by Cardinal *St. Onofrio*. The Congregation does also allow Two Hundred Ducats a Year to the Metropolitan, and sometimes an extraordinary Assistance to the Bishops, especially when they are in Danger of being oppressed by the Schismaticks, as they were some Years ago upon Two Occasions, when the *Cossacks* taking Advantage of the deplorable Condition the Kingdom of *Poland* was in, set up several Pretensions extremely prejudicial to the Reunion. But Cardinal *Vidoni*, Cardinal *Marescotti*, and Monsignor *Pignatelli*, being Nuncios in that Country, overcame the Difficulties, which seemed to be insuperable, with the Instructions, Briefs, and Money sent to them from hence; insomuch that the Schismaticks could not succeed in any of their Pretensions. And the Firmness of the King, and Republick, did plainly appear by their refusing to consent to the *Pacta*, called *adjacentia*, notwithstanding the War, and the imminent Danger the Kingdom was in.

From what has been said, it appears, 1. That when the Congregation does seriously prosecute any Business, as they did upon that Occasion, it quickly succeeds with God's Assistance, and the Attempts of the Adversaries come to nothing. 2. It appears from thence, how necessary it is that a Nuncio should have before his Departure very ample Instructions about all the Affairs, wherein the Congregation is concerned in the Country that he goes to; and especially that Your Holiness should charge him to put in Execution the

the Orders he is intrusted with, and to have a watchful Eye upon every Thing. I have given such Instructions in my Time to the Nuncios of *Poland*, *Savoy*, and *Florence*, and shall continue to do so for the Time to come. 3. With the help of those *Russians*, one might have an Inlet from *Poland* into *Muscovy*, especially now when Peace and Trade flourish among those Two Nations. If God would be pleased to enlighten the *Muscovites*, Schism would be suppressed by that Means, not only in the *North*, but also in the *East*, because the Patriarch of *Constantinople* would be deprived of the Contributions which he receives from *Muscovy* for his Maintenance, and which are brought to him by the Bishops, whom he sends thither, not only for that Purpose, but also to keep up the Schism.

There is also in *Poland* a whole Nation of *Armenians*, and most of them live in *Leopol*. They are Catholicks in the adjacent Parts, (their Rite being approved,) and depend upon the *Armenian* Archbishop of *Leopol*, who came to *Rome* some Years ago, having formerly embraced the Catholick Religion in the Time of Pope *Urban* VIII. The Congregation allows him Thirty Ducats every Year. He is a very Inconstant and Voluptuous Man; and therefore to secure him and his Nation, the Congregation made him Consecrate in *Rome*, before his Departure, a Coadjutor, with the Title of Bishop of *Epiphania*, who has been educated in the College of this City, and is a Man of good Morals. This was the more necessary, because the Schismatical Patriarch of *Armenia* had already sent to *Leopol* one *Vartanoivez*, a Schismatical Bishop, to have him made Coadjutor by the People, in the Absence of the Archbishop; and Monsignor *Pignatelli* took no small Pains to get him expelled from the Kingdom. That Man is now in *Rome*, where he

he professes the Catholick Religion; and the Congregation keeps him in *Santa Maria Egiziaca* with an Allowance of Six Crowns a Month, but does not trust him. In order to preserve the Reunion of those *Armenians*, the Congregation has founded a College at *Leopol* under the Direction of the Clerks Regular, to whom it allows Six Hundred Crowns a Year, besides other Allowances for some Priests bred in that College, who serve the *Armenian* Parishes. Father *Clement Galano*, a *Theatin*, did very much contribute to the Reunion of those *Armenians*, by his great Labour and Indefatigable Industry: He visited those Churches, corrected Abuses and Errors, and introduced the Catholick Doctrine among that People. We have lately received bad News from the Nuncio, about Father *Pidon* a *Frenchman*, who is now Rector of that College, and at the same time Superior of the Mission. The Nuncio says, that Father *Pidon* takes no Care of the College, that he lets Lodgings to Foreigners every Day, and allows too great a Liberty to the Scholars: He adds, That the Archbishop lives a more scandalous Life, than ever he did. Whereupon Your Holiness has ordered the Nuncio to visit that College, and to take Care that the Coadjutor be put in Possession of the Archbishoprick, when the Archbishop dies: Your Holiness has also sent him a Brief for the King, that he may be assisted by that Prince.

Besides the College of *Leopol*, there are Two other Colleges founded in *Poland* by *Gregory* XIII; one at *Vilna*, under the Direction of the Jesuits, for Twenty *Russian* and *Muscovite* Scholars; and the Apostolical Chamber pays them a Hundred and Fifteen Ducats a Month out of the Revenues of the Datary. The other is at *B*——, likewise under the Government of the Jesuits, who have a Monthly Allowance of about a Hundred Ducats.

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It would not be amiss, to order the Nuncio to get those Colleges visited; for we are informed they are ill governed by those Fathers, and that the Statutes are not observed.

Besides the Schism of the *Greeks*, and the Errors of the *Armenians*, *Poland* is infected with the Heresies of the *Calvinists*, *Anabaptists*, and *Lutherans*. As for the *Arians*, they have been banished long ago by a General Diet. The Congregation has no other Mission for the Hereticks just now mentioned, but one of the Fathers of St. *Paul* first Hermit: However, there are many other Missions of Jesuits. It were to be wished some Missions were settled at *Dantzick*, and in all *Prussia*, because Heresy prevails more in that Province, than in any Part of *Poland*.

## LIVONIA.

*LIVONIA*, situated upon the *Baltick* Sea, was converted from Idolatry to the Christian Faith by the Knights of the Order of *Livonia*; but the Inhabitants are now infected with the *Lutheran* Heresy. They are partly subject to the King of *Sweden*, and partly to the King of *Poland*.

There has been for a long time a great Contest for the Recovery of the Bishoprick of *Pilten*, situated between *Livonia* and *Curland*. It has the Temporal Jurisdiction of Seven Walled Towns, and a good Port upon the *Baltick* Sea; and its Revenue amounts to about Forty Thousand Florins a Year. The Inhabitants are Rich in Time of Peace, and enjoy in *Poland* the same Privileges as the *Poles*. That Bishoprick was possessed by the Hereticks, to whom it was mortgaged for the

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Sum of Thirty Thousand Dollars, by *George Westphalus* Bishop of that Church, who turned Apostate, having got a Wife, and embraced the *Lutheran* Heresy. Whereupon Pope *Urban* gave the Administration of that Church to the Bishop of *Vilna*, who, by reason of his Old Age, resigned his own Bishoprick to the Pope, and besought his Holiness to confer that of *Pilten* upon Father *James Gortet*, a *Dominican*, who would willingly have spent his Estate for the Recovery of that Bishoprick; but because the Bishop of *Vilna* died, this Affair was laid aside.

In the Year 1665, Duke *Michael Radzivil*, in order to promote such a Pious Work, and out of a Desire that the said Father should be raised, offered to make an Assignment of Part of his Estate for the Recovery of the Bishoprick. The Nuncio of *Poland* was ordered to enquire about that Assignment, and whether it concerned all the Successors to the Bishoprick. He answered, that the Assignment consisted of Church-Lands in the Diocese of *Vilna*, and in the Gift of Duke *Radzivil*; and that it was only designed for the said Father, and not for the Church: Thus that Assignment came to nothing. Afterwards the Archdeacon of *Ploscow* offered to lay out Thirty Thousand Dollars for the actual Recovery of the Bishoprick, upon Condition that he should be invested with it. Whereupon a Letter was written to the Nuncio, whereby he was ordered to give a full Account of the Matter. The Nuncio answered, that the said Bishoprick, during the Wars with the *Muscovites*, had been sold to the King of *Denmark* for Thirty Thousand Dollars by the first Bishop, who had the Temporal and Spiritual Jurisdiction of it; that it was afterwards recovered by *Stephen* King of *Poland*, (as being Part of *Livonia* belonging to him,) with the Money lent him

him by the Marcgrave of *Anspach*, of the House of *Brandenburg*; That the said King gave it to the said Marcgrave, and his Wife, *vita durante*, reserving to himself the Liberty of Redeeming it; and that the said Princess, having lost her Husband, yielded it, with the King's Consent, to a Nobleman of that Country named *Herman Maidel*. The said Nuncio added, that the Successor to that Bishoprick being in a declining Age, the Duke of *Curland* used his utmost Endeavours to make it fall into his Hands, by paying the Thirty Thousand Dollars. But because the Nobility of that Country could not endure to be Subjects to that Duke, the Nuncio prevailed with the King to hinder that Sale; having represented to him, that if that Bishoprick should come into the Hands of Heretical Princes, it would be impossible to recover it for the Time to come. Since this Information from the Nuncio, it does not appear from our Records, that any thing else has been done about that Affair. Wherefore the whole Matter being laid before Your Holiness, You ordered that new Letters should be written, to know what Condition that Bishoprick was in, and which way it might be recovered. Accordingly several Writings and Relations have been sent hither by the present Nuncio, the Substance whereof is as follows; *viz.* That the Right of the Church is still kept up by the King and Republick, who have admitted several Protestations of the Bishop of *Samogitia*, the present Administrator of the said Bishoprick; That there are however many Difficulties to recover it, because it is now possessed partly by the Duke of *Curland*, partly by the Heirs of *Maidel*, and their Mother-in-Law, as being usufructuary, and partly by some Noblemen of that Country; and that the whole Jurisdiction remains in the Hands of the Duke, whereby the Catho-

Catholicks are very much oppressed. The first Difficulty consists in getting the Thirty Thousand Dollars; several Ways of doing it having been tried in vain. The Second Difficulty proceeds from the Opposition of the Duke of *Curland*, who will never part with that Jurisdiction; and being supported by the Affinity which he has lately contracted with the Elector of *Brandenburg*, he will leave nothing unattempted to maintain himself in Possession of it: Besides, his Pretension does not appear altogether groundless. Thirdly, This Affair will meet with no less Opposition from the Heirs of *Maidel*, and the other Noblemen, who are possessed of several considerable Places; and the Recovery will be the more difficult; not only because several Parts of the Bishoprick have been in Length of Time conveyed to many Persons, and are become their Patrimony, but because in a Transaction between the Kings of *Poland* and *Denmark*, it was stipulated, that the Possessors should be kept in their Possessions. It were to be wished, we might have a full Account of the Merits of the Cause, which cannot be had without the Consent of the Republick. Lastly, the Nuncio concludes in the following manner; *viz.* That as he takes all possible Care to prevent any further Damage, he will also upon all Occasions endeavour to assist those Catholicks in the Recovery of the said Bishoprick, and keep them from being molested.

We have lately received a Letter from the King, wherein he declares that he will heartily procure the said Recovery, if the Court of *Rome* can afford him any Assistance towards it.

## CURLAND.

THis Dutchy, situated upon the *Baltick* Sea, is infected with the *Lutheran* Heresy. 'Tis true, the Duke is bound, by virtue of some Conventions with the King of *Poland*, to allow full Liberty of Conscience to the Catholicks in all his Dominions; and he cannot exclude them from Publick Offices, nor hinder them from having Chapels and Priests for themselves and their Families. But this has not been carefully observed by the Duke, who assumes the Spiritual Jurisdiction; and the Catholicks are not free from some other Grievances. There are only Four Churches in *Curland*; one at *Mittaw*, (the usual Residence of the Duke,) served by the Jesuits; the Second at *Goldingen*. The Duke is obliged to maintain, and repair those Two Churches, and to pay the Curates every Year. The Third is in the Hereditary Lands of some Noblemen, who are all Catholicks, as well as their Tenants; and the Fourth in a Mannor of M. *Berg*, who has given it to the Jesuits, against the Duke's Will, and besides has presented them with a House in the Town of *Bautsk*, that they might have a College there.

## GERMANY.

THE Heresies of *Calvin* and *Luther* are publickly professed in many Provinces of *Germany* governed by Catholick Princes; which is the Reason why the abovementioned Colleges of *Fulda*, *Vienna*, *Gratz*, *Dillingen*, *Olmutz*, and *Rome*,

 have

have been founded. The *Capuchins* of those *German* Provinces are also Missionaries there: Besides, (as I have already said,) the Congregation keeps an Apostolical Vicar at *Hanover*, the Duke being a Catholick; but all his Subjects are Hereticks. He dares not use his utmost Endeavours to make them Catholicks, for fear of his Brothers; *one* of which is Duke of *Zell*, and the *other* is in Possession of the Bishoprick of *Osnabrug*; BOTH *obstinate Hereticks*: And because he has no Male Issue. Here I beg Leave of Your Holiness, to put You in mind of the first Beginning of Heresy in *Germany*, that You may from thence judge which way it may be destroyed.

*Europe* was almost free from Hereticks in the Beginning of the last Century; and excepting some Remains of the Ancient *Waldenses*, and some Followers of *John Hus*, who was condemned to be burnt in the Council of *Constance*, there were only some Countries infected with the *Greek* Schism, *viz. Muscovy*, and some Parts of *Poland*, and the adjacent Kingdoms, when *Martin Luther* set up for a Reformer. That pernicious Heresiarch, (being protected by the Elector of *Saxony*,) under pretence of attacking the Indulgences published by *Leo* X. gave Birth in *Germany* to his Diabolical Sect, which was immediately condemned by the Pope's Bull, and the Emperor's Decree. Such a pernicious Example moved *Ulric Zuinglius*, in *Switzerland*, to do the same; and being a Curate at *Zurich*, where he was born, he undertook to propagate the Doctrine of *Luther*: But soon after he became the Head of a particular Sect, and divided the Republick of *Switzerland*, as the other had divided the Empire of *Germany*, though the Landgrave of *Hesse* brought them together to make them agree. Afterwards the

the Hereticks of the *North* increased, with such a Variety of Opinions, that many don't know at this present time what they are to believe. They were divided into *Lutherans*, *Semi-Lutherans*, and *Anti-Lutherans*, with many Subdivisions. They called themselves *Protestants*, from the Protestation which they made at *Spire* against the Emperor's Decree, appealing from it to the future Council; and their Heads were, the Electors of *Saxony* and *Brandenburg*, the Dukes of *Brunswick-Lunenburg*, the Landgrave of *Hesse*, and the Prince of *Anhalt*, with Fourteen Imperial Cities. Afterwards in the Diet of *Augsburg*, they presented to *Charles* the Vth their Confession, which was from thence called the *Confession of* Augsburg: They were joined by the Elector of *Mentz*, the Elector *Palatin*, the Count of *Mansfeld*, and other Imperial Cities, and made the *Smalcaldick* League, particularly in Opposition to the Meeting of the Council of *Trent*. And though that League was overcome by the Arms of the Emperor, yet it occasioned the *Interim*, which proved so prejudicial to the Catholick Religion. From the same pernicious Seed sprung also the Heresy of *Calvin*, a Native of *Picardy*, who spread it first at *Basil*, and then at *Geneva*; from whence it diffused it self into the *North*, and began to infect the Kingdom of *France*, proving much worse than the *Lutheran*.

## BOHEMIA.

THE Congregation has a greater Authority in *Bohemia*, because after *Ferdinand* the IId. had recovered that Kingdom from the Elector *Palatin*, by whom it had been invaded, the Holy

See founded there Two Bishopricks out of the Revenues of the Excise upon Salt, assigned by the Emperor to make Amends for the Church-Lands usurped by the Hereticks. Two other Bishopricks are to be founded out of the same Revenues. They are Suffragans of the Archbishop of *Prague*, who has the Administration of those Revenues, and gives an Account of them every Year to the Congregation.

Heresy gets Footing in all the Dioceses of *Germany*, without excepting those of the Ecclesiastical Electors, and other Bishops, who have a Temporal and Spiritual Jurisdiction, because those Prelates being Persons of the greatest Quality in *Germany*, mind nothing but War, and other Exercises of Secular Princes. 'Tis true, they keep Vicars for Spiritual Functions, who sometimes, according as they are Zealous, promote the Conversion of Hereticks, especially with the Help of the Jesuits. Those Fathers, according to their Custom, give no other Account of it to the Congregation, but that they have converted Thousands; and therefore little Credit is given to what they say.

## IMPERIAL HUNGARY.

THAT Part of *Hungary*, which belongs to the Emperor, is full of *Lutherans*, *Calvinists*; and Schismaticks, who are not only Enemies to the Catholick Religion, but also Rebels against the Emperor, and keep Correspondence with the *Turk*. The Liberty of Conscience, which they have always enjoyed, is the Occasion of these Evils. Among those Places, wherein the Catholicks prevail, there are some that want Parishes

rishes, especially in the Dioceses of *Erla*, (or *Agria*,) and *Waradin*. The Emperor provides many Parishes out of the Revenues of *Hungary*; and some Parishes have been not long since recovered from the Hereticks. The Missions are performed in *Hungary* with good Success and great Danger, by the Fathers of St. *Paul* first Hermit, appointed for that Purpose by the Congregation; besides other Missionaries, who go about that Work of their own Motion, *viz.* Jesuits, Reformed *delle Scuole Pie*, and *of the Mercy*, *Augustins*, *Servites*, *Carmelites*, *Dominicans*, and *Capuchins*.

## USCOQUES.

THE People called *Uscoques*, of the *Greek* Schismatical Church, who lived under the *Turkish* Dominion, retired in great Numbers the last Century into the Borders of that Part of *Hungary* belonging to the Emperor. Though the Popes took care to send thither Catholick Priests of their own Rite, for their Instruction; yet they followed more than ever the Errors of the Schism. Wherefore by Order of Pope *Clement* VIII, and at the Emperor's Request, one *Simon* was consecrated to be Bishop of that People; but though he was a good Catholick, yet he never did any good, by reason of his Ignorance. After the Death of the said *Simon*, the Emperor recommended Two other Persons, one after another, to the Holy See, to take Care of the *Uscoques*. They were both consecrated Bishops of *S*—— by the Schismatical Patriarch; but though they professed the Catholick Faith, and paid a due Obedience to the Pope, yet they were never approved by the Holy See. One of them being engaged in the present Troubles

of *Hungary*, was apprehended by the Emperor's Order, and banished out of the Kingdom. But the Bishop of *Zagabria* represented in the Year 1671, the sad Condition, that Religion was reduced to, among the *Uscoques* of his Diocese, and desired the Congregation to confirm the Emperor's Nomination to the said Bishoprick of *S*— for a Monk of St. *Basil*, who was a good Catholick, whom he designed to make his Vicar among those *Greeks*. This Proposal being attended with many Difficulties, the Nuncio was ordered to represent to the Emperor, that the Erection of such a Bishoprick was not to be found in the Consistorial Acts; that though the City of *S*— should actually exist in *Servia*, yet it could not be reckoned among the Churches of *Hungary*; that being a *Latin* Church, it should not be bestowed upon a *Greek*; and that a *Greek* Bishop could not be made Vicar of a *Latin* Bishop. At last, for fear of displeasing the Emperor, and to oblige the Bishop of *Zagabria*, and give some Assistance to those Schismaticks, it was resolved to confer upon that *Greek* Monk the Title of Bishop of *Piazza*, to give him the Spiritual Government of the *Uscoques*, to make him Apostolical Vicar, and get him consecrated by the *Greek* Archbishop residing in *Rome*. Accordingly the Briefs were drawn up, and he was sent to his Residence with Money for his Journey, Sacred Vessels, and other Gifts from the Congregation; but he never gave any Account of the Good he had done. The Nuncio of *Vienna* should be ordered to enquire about that Bishop, and to give some Account of him.

FRANCE.

## FRANCE.

IN the Provinces of *France*, wherein Heresy is tolerated, the Missions are performed by the *Capuchins*; and the Bishops make use of them, when they visit their Dioceses. There are in *Normandy* some Priests, who design to take care of the Conversion of the Hereticks; and there was heretofore a Mission of *Barnabites* in *Bearn*. There is in *Avignon*, under the Direction of the Vice-Legate, a Papal College for *Savoy*, and other Provinces bordering upon *Italy*. There is also in the same City a Congregation for the Converts. That Congregation designs to perform a Mission in the *Cevennes*, a Mountainous Country full of Hereticks, and to make use, for that end, of the Interest of Eleven Thousand Livres paid for a Matrimonial Dispensation granted to the Count *de Rouvre*. Pope *Alexander* VII gave the Interest of that Money to the said Congregation, that it might be disposed of in Favour of that Mission.

*GENEVA* lies upon the Borders of *France*. The Bishop of that City being expelled from it above a Hundred and Forty Years ago, with all the Clergy, went to reside at *Anneci*, and retained still the Title of Bishop of *Geneva*. This Town is the Seat of the worst and most obstinate Hereticks in the World: It is also the Refuge of Apostates and other Profligate Men; so that unless their Perfidiousness be overcome by Arms, it can never be expected that Heresy should be driven away from thence. That Diocese contains Five Hundred Parishes all Catholick, in that Part of *Savoy* called *the Genevois*. The Holy See has taken Care

to maintain and propagate the Catholick Faith there, under the Direction of the Bishops, and particularly of the Holy Prelate St. *Francis de Salles*. The *Capuchins* perform the Mission in the Country of *Gex*, where there are Fifty mixed Parishes. When *Charles Emmanuel* Duke of *Savoy* recovered the Dutchy of *Chablais* already perverted, Pope *Clement* VIII. at the Request of that Prince, published a Bull for the Foundation of a House in *Thopan*, (the Chief Town of that Dutchy,) with the Title of *Our Lady of Mercy*, wherein several Priests were to be maintained out of the Revenues of some Priories and Abbies. The *Capuchins* have been added to that Community for the Missions, and the *Barnabites* for the Schools; so that this Holy Place consists of those Three Sorts of Ecclesiasticks.

## ITALY.

MAny Hereticks settled themselves some Hundred Years ago in those Valleys of the Alpes, that lie between *France* and *Italy*, *viz.* the *Waldenses*, and the *Albigenses*, and lastly the *Calvinists*. Such a pernicious Mixture has occasioned a total Destruction of the Catholick Faith in those Mountains, and even the Rebellion of that People against their Sovereign, the Duke of *Savoy*, who was then *Emmanuel Philibert*. Pope *Clement* VIII sent thither several Jesuits and *Capuchins* provided with very ample Powers, and at the Charges of the Holy See. The same Pontiff sent also large Sums of Money to the said Duke, in order to subdue those Hereticks by Force of Arms. The *Capuchins*, with the Assistance of the Congregation, have been so successful in the Valleys assigned to them, that the Inhabitants are almost free from Heresy;

Heresy; and Father *Matthias Ferrecio* has given an Account of their Progress in a large Volume in Folio. The Jesuits made no long stay in those Valleys; and therefore they were succeeded in the Valley of *Lucerne* by a numerous Mission of *Reformed*, which began in 1629, and did a great deal of good. But the Archbishop of *Turin*, and the Ministers of the Duke of *Savoy*, have lately besought the Holy See, that no other Monks be sent into those Valleys, but such as are Natives of the Country; being of Opinion that they will make a greater Progress than others, because they perfectly understand the Language of the Inhabitants, and are well acquainted with their Customs and Manners. Whereupon Your Holiness was pleased to order, that for the Time to come Care be taken to send thither more Missionaries of that Country, than of any other; which has been punctually executed by the Congregation.

Some Years ago several *Maronites* of the *Greek* Schismatical Church, came into those Parts of the Dioceses of *Soana* and *Volterra*, that lie near the Sea. The Congregation maintains there a *Benedictin* Monk, who is a *Greek*, with the Power and Title of Visitor. That Religious has reconciled most of those *Maronites* to the Catholick Church, and takes no small Pains to convert their Priests, who are obstinate in the Schism. The Congregation wishes that People would embrace the *Latin* Rite; and the Visitor says it might easily be done, if they could be deprived of the Priests of their own Nation. He adds, that in such a Case one might be sure of their Faith.

Six Hundred other *Maronites* are fled into the Isle of *Corsica* with their Bishop and several Priests: They are all Schismaticks. They have sent a Profession of their Faith, and applied themselves to the Republick of *Genoa*, to get their Bishop confirmed

firmed by the Holy See. This Affair being laid before the Congregation of the Holy Office, they have decreed that he be made Apostolical Vicar under the Bishop of *Sagona*. It would be necessary to send thither some Body acquainted with their Language, Rites, and Ceremonies, which they will doubtless preserve more than ever, and to use the same Diligence there, as in the Two Dioceses of *Tuscany* just now mentioned.

There are in *Calabria* and *Sicily* many Towns of the *Greek* Rite; and though they are under the Jurisdiction of *Latin* Bishops, yet they want to be visited, those Priests being very Ignorant. The Archbishop of *Rossano* does very much desire it.

## HIDDEN HERETICKS *in the* CATHOLICK COUNTRIES.

I. AS for what concerns hidden Hereticks in the Catholick Countries, there are many in the most considerable Towns of *Flanders*. They meet in the Night; and the Governors and Magistrates shew them no great Rigor. 'Tis true the Bishops, the Universities, and all the Clergy, are very careful to instruct the People with Catechisms, Sermons, the Administration of the Sacraments, and other Pious Exercises; but 'tis much to be feared during this Unhappy War, that the Catholick Faith will suffer by it, and that the *Dutch* Hereticks, who are come to Succour *Flanders*, will infect that Country. Wherefore the Internuncio should be ordered to exhort the Bishops to take an Extraordinary Care of their Dioceses at this Juncture.

II. The

II. The Severity of the Inquisition in *Spain* and *Portugal*, is such a Curb to Heresy and Infidelity, that the Holy See does not seem to have any Thing to do there. However, there are many Hereticks every where, and even in the City of *Madrid*, upon the Occasion of the Ambassadors, who come from *Holland*, *England*, and other Heretical Countries. *Lisbon*, and all the Ports of *Spain*, are also full of Heretical Merchants. I don't question that the Bishops, and the Inquisition, use all possible Diligence to prevent the spreading of the Poison of Heresy; but I am afraid Political Reasons force them to shew too great an Indulgence to Hereticks. There is no Ambassador, no Ship, but what has a Preacher, who is always one of the most Learned Men of his Country; and those Preachers, under a shew of Modesty and Charity, make it their Business to deceive, with Sophistical Arguments and Pernicious Books, many People who are neither used to Scholastick Speculations, nor acquainted with such Controversies. Besides, these Men are so many Spies, who study our Weaknesses, observe our Scandals, and carry away abundance of satyrical Writings, with which they make their Pulpits ring in the North, *(colle quali fanno rimbombare i loro Pulpiti nel Settentrione.)*

III. 1. What I have said of *Spain*, may likewise be said of *Italy*; for there is an *English* Resident at *Venice*, who keeps a very Learned Man for his Preacher; and the more Modest he is, the more he Insinuates himself into the Conscience, and Familiarity, of every Body. *Venice* is frequented not only by the Hereticks of the *North*, but also by the Schismaticks of *Greece* and *Asia*, under Pretence of trading. Would to God they were not so much tolerated, or rather favoured! But the

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Indulgence granted to them is so great, that neither the Inquisition, nor the Apostolical Ministers, are allowed to execute the frequent Orders of the Congregation with respect to them: Hence it is that they openly profess their Rite, and are so bold as to make publick Invectives against the Church and Court of *Rome*. The Schismaticks have Churches and Bishops in that City, the better to keep up their Schism; and at this present Time the *Armenians* design to build another Church. Some Hereticks, known to be such, have had their Doctor's Degree at *Padua*; and what is worse, some Professors of Physick and Anatomy, maintained by the Republick, have lived in Heresy till their Death. In short, there is a great Liberty all over the States of *Venice*.

2. Heretical Merchants do also enjoy a great Liberty at *Genoa*; and that Liberty is much greater, than can be known at *Rome*, because the Republick never undertakes to put any Restraint upon those, who profess different Religions, for fear of prejudicing their Trade. The Monks, and Priests, and the Archbishop himself, are afraid of exasperating the Republick. Hence it is that the Hereticks converse with every Body, eat Flesh upon prohibited Days, and in short preach Heresy *inter privatos parietes*, and on Board their Ships, where they sing Psalms, and are heard even by those who live near the Shore. Such a Toleration can have no good Effect. Wherefore the Inquisitors should be enjoyned to be very watchful, when the Republick allows of it.

3. There are many Disorders at *Legorn*; for, in order to keep that Port free, the Hereticks and Infidels are under no Restraint, and do whatever they please. The Schismatical *Armenians* do publickly profess their Rite at *Legorn*; which is the Reason why the Congregation keeps there Two *Domini-*

*can*

*tan* Missionaries, who write that they do a great deal of good, though they are continually persecuted by the Schismaticks. There is also in that Port an *Armenian* Chaplain, who performs Divine Service with the *Armenian* Liturgy corrected, and in that Language, and according to that Rite. But there it so great a Liberty, that every body lives as he has a mind to; and 'tis questioned, whether the Missionaries just now mentioned do their Duty.

4. There is likewise a great Concourse of Heretical Merchants in *Naples*; and besides the Disorders mentioned in the other Ports, which prevail also there, the Auxiliary Troops, that are lately come into that City, may occasion greater Evils than can be expressed. 'Tis certain, that as soon as *Ruyter* arrived at *Naples*, he obtained the Liberty of Thirty Preachers, whom the Emperor had piously deprived of their Churches in *Hungary*, and condemned to the Galleys for their Rebellion, some of which remain in *Italy*, and others are returned into their Country. The *Dutch* have also dispersed in that City many Books and Papers, which must needs disturb and confound the Minds of simple and ignorant Men. The Danger may be the same in *Sicily*, and perhaps greater, because those Troops have made a much longer Stay there, during the present War. The Holy See ought therefore, with the Help of the Inquisition, to use all possible Diligence to suppress and destroy those pestiferous Seeds, lest they should produce a very ill Effect among that ignorant People.

5. *Malta* is resorted to by many Hereticks and Infidels. I don't hear that more Care is taken there, than in the other Ports of *Italy*; and because that Island is full of Foreigners, it runs a great Danger of being corrupted. Such a Thing should be carefully prevented; and, to that end, the

the present Inquisitor should be ordered not to suffer Foreigners to stay long in *Malta*.

6. But to proceed to the Inland Cities, whither a great many Foreigners resort, either to live there for some Time, or only in their way to other Places. I shall begin with *Turin*, which, besides the Hereticks of *France* and *Savoy*, is particularly frequented by the Merchants of *Geneva*. The same may be said of *Milan*, which is a Trading Town, not only for the Hereticks just now mentioned, but also for those of *Switzerland* and the Country of the *Grisons*, besides *German* Hereticks, who go thither upon Account of War. All of them endeavour to spread their false Doctrine in that City.

7. There is generally at *Florence* a Resident from *England* with his Preacher; and many Hereticks resort to that City, where Foreigners are very much caressed, to make them stay some Time, and spend their Money for the Good of the Country. The *Italian* Language being in great Perfection at *Siena*, that City is very much frequented by the *Oltramontani*, and even by Hereticks, who have always a Preacher with them, under the Name of Governor; and therefore their Conversation may have a very ill Effect.

8. But there is no Town in *Italy* more frequented by Hereticks and Schismaticks than *Rome*, where they stay several Months, and sometimes several Years. Here they give up themselves to all the Vices of Youth. Here they make Collections of Satyrical Writings against the Court of *Rome*, and its Prelates. Here, not without a very great Scandal, they are allowed to eat Flesh upon prohibited Days. Here they contract Friendship and Familiarity with all Sorts of People, and come to the Knowledge of all our Weaknesses. 'Tis true, that when Gentlemen leave *Italy*, they

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are not very ill affected towards the Catholick Faith and the Court of *Rome*: But the Preachers who accompany them, get large Collections of those Passages and Occurrences, that may afford Matter for their Sermons in their Pulpits of Pestilence; and the most effectual Arguments they make use of to keep their People in Heresy, consist in a Description of our Disorders. They find at *Rome*, more than any where else, Mercenary Copists, Pimps, and other such Wretches, who acquaint them with every Thing that is amiss. In the Houses of the *Cantarines* and Scandalous Women, they have an Opportunity to converse with many Considerable Persons, and learn there more ill Things than they desire. And yet none but superficial Remedies, have been applied to so great an Evil. After all, the Liberty allowed to Foreigners, though Hereticks and Infidels, to travel into *Italy*, and even to come to *Rome*, ought not to be condemned; because notwithstanding the Disorders just now mentioned, a very great Advantage may accrue from it to the Catholick Faith. For it has been observed in the *North*, that the Persecutions against the Priests, Missionaries, and Catholicks, never proceed from those who have been in *Italy*, and particularly at *Rome*: On the contrary, they protect them, and give them Notice of the Danger, that they may avoid it in due time. But it were much better to practise the following Rules. In the first place, Care should be taken to give no Scandal to Hereticks, when they come among us, but rather Edification, and to acquaint them with all the Good Things, and Pious Works, that are done here. Secondly, They should receive from us all Sorts of Civilities, not inconsistent with the Good of the Catholick Religion. Thirdly, The Prelate of Your Holiness should not only use his

Authority, to prevent their being ill treated by the Common People, either in Town, or upon the Road, but also cunningly Visit the Heretical Nobility, and go sometimes in their Company, observing what Servants they keep, what People they converse with in their Lodgings, and what Masters they have for the Language, *&c.* Lastly, Some Learned and Prudent Men, under Pretence of Erudition, *&c.* should insinuate themselves into their Minds, endeavour to instruct them in the Doctrine of the Catholick Church, or, at least, undeceive them as to the Lies and Falsities spread by their Preachers.

IV. There are certainly Hidden Hereticks in some Provinces of *France*: The King does not allow them the free Exercise of their Religion in the Conquered Countries, nor in those Provinces where they never enjoyed that Liberty; but they may freely Travel every where, and Trade in all the Cities and Provinces subject to that Crown. His Majesty never fails to countenance the Zeal of the Bishops, and other Persons, who endeavour to convert the Hereticks; and when any Thing, relating to this Design, is proposed to that Prince, he generally approves of it, and immediately puts it in Execution. 'Tis therefore no wonder, if Heresy loses its Ground every Day in that Kingdom. We are daily informed of the Conversion of some Great Men, and the most Famous Preachers. This good Success is owing, first, to the Establishment of several Houses to take in the Converts; for 'tis impossible to express the Charity of the *French* towards their Countrymen, when they have been instructed in the Faith. The Governors of those Houses keep Correspondence with all Sorts of Pious People, recommend the New Converts to their Care, and by that means

means are enabled to relieve poor Women and Children, who throw themselves into the Arms of Holy Church. The Second Reason of this good Success, is the Generosity of the *French* Clergy, who make every Year large Contributions towards the Maintenance of the Preachers converted to the Faith; their Pensions being but Two Hundred Crowns a Year. And because Poverty was the greatest Obstacle to the Conversion of those Preachers, who have Wives and Children: now that they are sure of such a Maintenance, the Number of those Converts increases daily; and *France* makes use of them to confute other Hereticks.

Two Things appear to me necessary for the Good of the Catholick Religion in that Kingdom. First, Your Holiness might write not only to the King, but also to the Bishops, and exhort them to continue in their Zeal for the Conversion of Hereticks. This would have an admirable Effect, and very much contribute to the total Extirpation of Heresy. Secondly, The Congregation should enjoin the Bishops, Missionaries, and Monks, to send a large Account of the State of all those Churches: without which 'tis impossible to take a Solid Resolution concerning the Propagation of the Faith. I shall say nothing of *Jansenism*, because it does not belong to the Congregation: Besides, it is thought to be quite extinguished.

V. There are also Hidden Hereticks in almost all the Hereditary Countries of the House of *Austria*. No extraordinary Means are used for their Conversion, nor any Provision made for the Maintenance of the Converts; and therefore a Brief might be sent to the Emperor, and also to

the Bishops, to put them in mind of those Two Heads, and to have from them an exact Account of every Thing relating to Religion in those Countries, that Your Holiness may apply the most proper Remedies. There being many Hereticks in the Imperial Armies; 'tis to be feared, the Provinces where they encamp, may be infected with Heresy. Wherefore Care should be taken to have the Military Missions well regulated; and His Imperial Majesty might order the General Chaplain of the Army, to provide the Regiments with Virtuous and Learned Men, well qualified to bring into the Bosom of the Church those Hereticks, who are in the Emperor's Service: The same may be said of *France*, where there are whole Regiments of *English*, *Scotch*, and *Swiss* Hereticks, besides the *French*; and though the King allows a good Pay to the Chaplains of all the Regiments, yet 'tis an usual Thing for the Colonels and Officers to retain Part of that Pay, or to keep such Chaplains as are unfit for that Ministry. Were the said Chaplains well qualified, one might expect a great Conversion of Officers and Soldiers. Wherefore Your Holiness might write a Brief to Cardinal *de Bouillon*, and exhort him, as being Great Almoner of *France*, to provide the Regiments with Learned Men, and such as are Zealous for the Salvation of Souls, and to inform the Holy See of the Progress, that is made in the Conversion of the Soldiers.

## COLLEGES.

AFTER this General Notion of the State of Religion in *Europe*, I proceed to give an Account of the Colleges: which are the following:

The College of the *Savoyards* at *Avignon.*
The College of *Brunsberg* in *Prussia.*
The College of the Converts at *Cologne.*
The College of C—— at *Padua.*
The College of *Dillingen* in *Germany.*
The College of *Fulde* in *Germany.*
The *Hungarian* and *German* College at *Rome.*
The *Greek* College at *Rome.*
The College of the *Switzers* and *Grisons* at *Milan.*
The *Irish* College of the *Dominicans* at *Louvain.*
The *Irish* College at *Paris.*
The *Irish* College at *Rome.*
The College of *Vilna* in *Lithuania.*
The *Illyrick* College at *Fermo.*
The *Illyrick* College at *Loreto.*
The *English* College at *Douay.*
The *English* College at *Rome.*
The College of the *Italians* and *Lombards* at *Paris.*
The College of the *Maronites* at *Rome.*
The College of *Olmutz* in *Moravia.*
The College of S. *Pancratio* in *Rome*, for the Barefooted *Carmelites* Missionaries.
The College of S. *Pietro Montorio* at *Rome*, for the Reformed Missionaries.
The College of *Prague* in *Bohemia.*

The *Scotch* College of *Rome.*
The *Scotch* College of *Madrid.*
The *Scotch* College of *Paris.*
The *Scotch* College of *Douay.*
The College of *Vienna* in *Austria.*
The College of *Gratz* in *Stiria.*
The *Roman* Seminary.
The College *de propaganda Fide*; and many other Lesser Colleges, which I shall not mention.

An Account of all these Colleges would be foreign to my present Design: I shall only say in general, that the Holy See is at prodigious Charges for the Education of Novices in many of them; and if the End for which they were founded by the Popes, was but partly obtained, it would certainly be the best way to instruct Missionaries, and to settle Missions all over the World. But the Superiors neglect to put in Execution the Will of the Founders; the Administrators alienate Legacies to their own Use; and such is the Respect of Persons, that those Abuses, instead of being redressed, increase every Day. There is no Hope of preventing them; and these Colleges, especially those that are governed by the Jesuits, will never afford any Person well qualified to be a Missionary. A strict Visitation would be the only Remedy for such an Evil; and the Visitors should observe the following Directions.

1. They should exactly revise the Old and New Accounts, in order to know whether the Expences have been reasonable, and suited to the Persons maintained in those Colleges.

2. They

2. They ſhould make a very exact Perſonal Viſitation, both of the Superiors and Novices, and likewiſe of the Servants, who frequently give very good Information, when they are ſtrictly examined.

3. They ſhould ſee what Improvement the Novices make in theirStudies, and get them examined by Strangers, to avoid any Colluſion.

4. What they ſtudy; uſeful or uſeleſs Sciences; whether their Studies anſwer the Deſign of the Founders; whether they are inſtructed in Controverſies, Caſes of Conſcience, the Chriſtian Doctrine, and the way of Teaching it; whether they know the Ceremonies of the Church; whether they can Adminiſter the Sacraments, make mental Prayers, and teach others to do the ſame; whether they Exerciſe themſelves in Spiritual Conferences, and Domeſtick Exhortations.

5. What Improvement they make in Piety, and in Chriſtian and Eccleſiaſtical Virtues.

6. How the Novices are admitted; whether the Bulls, Decrees, and Orders of the Founders and the Popes, are obeyed.

7. Whether the Rules are obſerved; what they are, and by whom made; and with what Authority the Novices lay new Burthens upon themſelves without the Permiſſion of their Superiors.

8. How they are uſed as to their Diet, Cloaths, and other Neceſſaries; what is the Quantity and Quality of their Diet and Cloaths.

9. How they are uſed in Time of Sickneſs. (Upon this Occaſion the Phyſician ought to be examined.)

10. Whether the Repetitions are performed; how, and by whom; whether old and uſeleſs Men are made Superiors.

11. Whether the Number of the Servants is too great; whether there are ſuperfluous Superiors or

Fathers, or whether they are a Grievance to the College.

12. Whether the Novices are under the Command of any Body else, besides the Rector; whether the Servants assume any Authority over them, but particularly whether the Lay-Brothers do it.

13. Whether the Superior gives any Scandal, or does his Duty; whether he eats in the Refectory with the others, and has a different Diet.

14. Whether the Superior has any Favourites; who they are; and what Disorder arises from thence.

15. Who is the Confessor, and Spiritual Director of the Novices; and if they desire to confess their Sins to one, who is not acceptable to him, whether they are allowed to do it.

16. Whether they frequently confess their Sins, and receive the Communion, and with what Devotion; whether they do it freely, or are obliged to it.

17. Whether any Calumnies are raised to expel them from the Colleges, and what they are.

18. Whether they are induced to turn Monks, and by what Means; whether it be with Threatnings.

19. Whether Factions and Dissensions are fomented among them, and for what Reason.

20. Whether they persecute one another, when they have Recourse to the Superiors, and particularly to the Congregation. They should give an Account of every Particular.

21. Whether any Endeavours are used to make them slight the Ecclesiastical State, and to persuade them to be mere Seculars.

22. Whether

22. Whether the Orders of the Congregation are obſerved concerning the Oaths, which the Novices are obliged to take.

23. How they are made Prieſts, and when; and what Obligation is laid upon them, after they have been ordained, eſpecially with reſpect to Maſſes.

24. Whether, when they take Orders, they are ſtrictly examined, or not; for their Examination ſhould be much more ſtrict, than that of other Prieſts, who remain in the Catholick Countries; whereas they are to go among the Infidels.

25. Whether they underſtand Excommunications, Suſpenſions, Irregularities, and other Things of that Nature.

26. Whether the Superiors, or others, keep Correſpondence with them, when they have left the College; and whether they never write to any Body, or give no Account of themſelves.

27. The Viſitor ſhould have a Liſt of the Novices, who have left the College.

28. He ſhould enquire, whether at the Admiſſion of the Novices, any regard is had to Intereſt, Profit, and Recommendations, and not to Juſtice and Capacity.

29. Whether, when it has been found out that they are not fit for a Studious Life, or that they are looſe, they are ſent away, or kept in; and why.

30. Whether their Names are ſent to the Congregation, as 'tis required by the Bulls.

31. Whether the Decrees made in the former Viſitations are obſerved, and what they are.

32. Whether they neglect to receive the Rents; and whether they keep an Account of the Receipt and Expences, and how.

33. What use the Rents have been put to, especially when the Number of the Novices was not compleat, obliging them to give an Account of deficient Months: For Instance, if some Novices go away, after they have finished their Studies, and others come in, what becomes of those Months, when there is a Vacancy.

34. How the Money brought in by the Novices is disposed of, and whether it be paid at their coming in; and in such a Case, whether it be put to Interest during the Time of their Studies, and who gets that Interest. In the *German* College, the Novices bring in a Hundred Crowns upon their Admission, which are not restored to them, but when they go away. Thus many Hundred Crowns remain in the Hands of the Fathers; and because it is not likely that this Money should lie Dead, the Question is to know what becomes of the Interest, whether it goes to the Profit of the College, or of the Novices, or of some Body else.

35. Boarders go often by the Name of Novices, & *vice versa* the Novices by the Name of Boarders.

The Visitors should ask all these Questions, and many more, which the Writings, preserved in the Archives of the Congregation, may easily afford.

## *The* SEMINARY *of* PARIS.

UPon this Occasion I think I ought to take particular Notice of the Seminary founded at *Paris* for the Foreign Missions. In that Seminary, great Care is taken to examine the Character of all those, who present themselves to be employed

ployed in those Missions: They are instructed in every Thing necessary for such a Holy Ministry; and besides, exercise themselves in several Parts of *France*. That Seminary has afforded the Apostolical Vicars of *China*, the Apostolical Vicar of *New France*, now Bishop of *Quebec*, and all the Missionaries, who have been sent with them by the Congregation. In short, that College has always produced Men of an Apostolical Spirit. There is in it an Office well settled, to manage the particular Affairs of the Missionaries, and those of the Missions. All temporal Concerns are carefully attended to; and the Piety of the King, Clergy, and Nobility, affords many Supplies. As for Spiritual Things, they are directed by the Congregation *de propaganda Fide*.

## ASIA.

THE greatest Part of *Asia* is inhabited by Infidels; and those few Christians, who live among them, are full of the Errors of *Arius*, *Nestorius*, *Dioscorus*, *Eutyches*, and other Hereticks and Schismaticks. They are all united with their Patriarchs in their Disobedience to the Head of the Universal Church. And though the Holy See endeavours to convert those Nations, yet it makes but a small Progress; either because the *Turks* will not allow of any Change of Religion among them, unless they embrace the *Mahometan*, or because the Patriarchs and Metropolitans keep up this Aversion to the Church of *Rome* out of Ignorance and Avarice: We ought therefore to commit our selves to the Providence of God. However, the Congregation does all that is possible to reclaim that Part of the World; and they make

a much greater Progress among the Idolaters, than among the Schismaticks.

## CYPRUS.

A *Latin* Bishop is always kept in *Cyprus*: He has the Spiritual Government of the whole Kingdom, and now the Title of Bishop of *Baffe*. The Congregation has sent a *Franciscan* into that Island: The Missions are performed in the Ports and Maritime Towns by the *Capuchins*, and the *Reformed*, besides the *Minor Observantins*, who have an Hospice at *Nicosia*, depending upon the Guardian of *Jerusalem*. There are also in *Cyprus* many *Maronites*, all Catholicks, and provided by the Patriarch, who keeps a Bishop there. Excepting the *Latins*, who are generally Merchants, and assisted by the Missionaries, no great Progress can be made in that Island, because 'tis full of *Turks* and *Greeks*.

The Congregation does also keep a Missionary at *Rhodes* with a Maintenance of Fifty Ducats a Year, for the Relief of the Christian Slaves, who come thither in the *Turkish* Galleys. There is a small Church in the City of *Rhodes*.

## MARONITES.

THE *Maronites*, who are very Numerous, inhabit Mount *Liban*. They are all Catholicks, reunited to the Church of *Rome*, and governed by a Patriarch, whom they call Patriarch of *Antioch*: Though the Patriarch of *Antioch* is a *Greek*, who resides at *Damascus*. They have Bishops,

ſhops, Prieſts, and Monks of St. *Antony*, and are very poor, being more oppreſſed and tyrannized by the *Turks*, than other Chriſtians, becauſe they profeſs the Catholick Religion. The Congregation provides the *Maronites* with Eccleſiaſtical Books, and Church-Paraments. When that People have got a New Patriarch, they ſend to *Rome* to have him confirmed by the Pope, to whom they pay their Obedience. They have a College in *Rome*, and had another heretofore at *Ravenna*. The Miſſions are performed by the *Capuchins*, and *Minor Obſervantins* of *Jeruſalem*, *Tripoli*, *Baruti*, and other Places near Mount *Liban*. They do a great deal of Good to that People, beſides their good Offices to the *Latins*, who come from *Europe* to Trade there. There are alſo barefooted *Carmelites* at *Tripoli*, and upon Mount *Carmel*.

## *The* HOLY LAND.

THERE are no Miniſters of the Congregation in the *Holy Land*, but ſome Convents of *Minor Obſervantins*; one at *Jeruſalem*, conſiſting of Forty Monks, another at *Bethlehem*, and a Third at *Nazareth*, not ſo Numerous as the former, under the Obedience of the Guardian of *Jeruſalem*. Thoſe Monks perform Divine Service at the Holy Sepulchre: They have lately been deprived of that Sanctuary by the *Greeks*, who have obtained it from the Grand Vizier for a Sum of Money; but we hear now that the *Franciſcans* will recover it, at the Solliciation of the Chriſtian Princes, (occaſioned by the repeated Inſtances of *Clement* X,) and for a large Sum which thoſe Fathers have gathered in *Chriſtendom*. That Country is full of *Greeks*, *Armenians*, *Cophtes*, and other *Eaſtern* Schiſmaticks,

maticks, who have also the keeping of some *Holy Places*. The *Latins* are but few, and most of them Foreigners and Pilgrims.

## SYRIA.

THE Missions are performed in *Syria* by the *Capuchins*, and barefooted *Carmelites*, and carried on with good Success, especially at *Aleppo*, where there are also several Jesuits. The *Carmelites* brought over to the Catholick Religion the Patriarch of the *Syrians*, with a great Part of his People. He was a Holy Man, esteemed and beloved by the Congregation, from whom he received a Yearly Pension of Two Hundred and Fifty Ducats. But whilst the Congregation had some Thoughts of giving him a Catholick Coadjutor by reason of his declining Age, we have had the News of his Death, and that a wicked Schismatick did immediately intrude himself into the Patriarchal See. That Man has already perverted the whole Nation, and puts the *Turks* upon persecuting the Catholicks and Missionaries, to the great Prejudice of the Catholick Religion. Your Holiness, being informed of it, has ordered Monsignor *Picquet*, Apostolical Vicar of *Babylon*, to endeavour, in his Way through *Aleppo*, to remedy such an Evil, and to suggest to the Congregation the most proper Means for suppressing the New Schism. It would not be amiss to send a *Latin* Bishop to reside at *Aleppo*, that he may have an Inspection over all the Monks, (who are continually quarrelling among themselves,) and give the necessary Assistance to the Catholicks, especially at this Time of Persecution. But I think it will be difficult to settle a Bishop there, without

out giving a great deal of Money to the *Turks*: And though it has been represented to the Congregation, that the Episcopal Character being united to the Dignity of Consul of *France*, he would be free from all Insults, and might be very serviceable to the Catholick Faith; yet the Congregation did not approve of it for several Reasons.

## MESOPOTAMIA.

THE *French Capuchins* are the Chief Missionaries in all that Part of *Asia*, which reaches from *Syria* to the *Indies*. Those Fathers in *Mesopotamia* brought over to the Catholick Church the Archbishop, who was several times imprisoned; and then he came to *Rome*, and lived for some time in a College, where he was very civilly used by the Congregation. Afterwards he was sent back to his Residence; and we are now informed that he has been made Patriarch of the *Nestorians*, and that he desires to have the Approbation of the Holy See. There are some *Capuchins* at *Mosul*; and the Bishop of the *Jacobites* lives there. That City is also the Residence of the abovementioned Patriarch of the *Chaldeans*, who profess the Errors of *Nestorius*: Their Number does not exceed a Thousand at *Mosul*; but there are Forty Thousand dispersed in the Mountains. *Bagdad* is situated in *Mesopotamia*: The *French Capuchins* have a Church and an Hospice in that City, where they make a good Progress, being very acceptable to the *Turks*, by reason of their great Skill in Physick and Mathematicks. The *Syrians* and *Armenians* of that Town, who have all embraced the Catholick Religion, go to the same Church; and their

their Children are instructed by the *Capuchins*. The Number of the Faithful being very great at *Bagdad*, a Bishop was appointed there; and the Congregation had a Legacy of Six Hundred Crowns a Year for him. A *French Benedictin* was nominated to go thither; but he always refused to obey the Orders of the Congregation. Wherefore they have deputed, in the Quality of Apostolical Vicar, and with the Title of Bishop *in Partibus*, Monsignor *Picquet*, an Excellent Priest, who has been Consul of *France* at *Aleppo*. He is a Person of great Piety and Zeal; and therefore he will do a great deal of Good there, unless his Indispositions prevent it.

## PERSIA.

THE King of *Persia*, though a *Mahometan*, keeps some Correspondence with the Holy See: Several Apostolical Briefs have been written to him, which he has answered; and Your Holiness has lately received a Letter from that Prince. In the Time of *Paul* V. of Holy Memory, the Barefooted *Carmelites* were sent into *Persia*, and having presented the Pope's Brief to King *Abbas*, he received it with great Respect, and gave them a Palace in *Ispahan*, of which he had deprived the General of the Artillery. Those Fathers have built a Convent there, and a Church with Four Chapels in it, besides the Great Altar dedicated to the most Holy Virgin. They live at *Ispahan*, as Ambassadors from the Pope; and several *Augustins*, *Jesuits*, and *Capuchins*, reside in that City, with the like Character; the first as Ambassadors from the King of *Poland*, the second from the King of *Portugal*, and the third from the King

King of *France*. But of late the *Carmelites* are the only Monks allowed to live at *Ispahan*: The others have been expelled from thence by the First Minister of State, a very Zealous *Mahometan*, who believed that Town was polluted by the Christians, because they drank Wine continually, and gave Occasion to the *Persians* to do the same. Those Monks were therefore ordered to sell their Houses; and a Place was assigned for them out of the City, (as 'tis practised at *Constantinople*,) where they have a House and a Church.

There is a Town, which is a Colony of the *Armenians*, that stands Two Miles from *Ispahan*, and was built by King *Abbas*. It contains Sixteen Thousand Souls: There are in it many Churches, Monks, and Nuns, with the Archbishop, and Clergy, all Schismaticks. The *Carmelites* take great Pains to enlighten those *Armenians*, but make no great Progress, because that Nation is very obstinate.

'Tis not long since the *Capuchins* are gone to live at *Bander-abassi*; the Company of the *French* Merchants having settled a Factory there. It is a Sea-Port upon the *Persian* Gulph, called at first *Comorrona*; but it has now its Name from King *Abbas*, who removed thither the Commerce of the City of *Ormus*, which he had destroyed.

There are also Barefooted *Carmelites* at *Schiras*, a very Large and Ancient City, Twelve Days Journey distant from *Ispahan* Eastward. Those Fathers have there a very good House, built from the very Foundations, like a Convent, with a small Church. In this City, the *Persians* apply themselves very much to the Sciences; and all Christians, without excepting the Monks, are allowed by way of Dispute to oppose the Law of *Mahomet*. But when the *Persians* are convinced of

the Falsity thereof, instead of embracing the Catholick Religion, they profess Atheism, and do it privately, for fear of being punished.

## ARABIA.

BASSORA is a very Ancient City, belonging to *Arabia Deserta*, and situated at the Conjunction of the *Tygris* and *Euphrates*, where they fall into the *Persian* Gulph. It is famous, not only for being the Birth-place of *Avicenna*, but also for its great Trade, being resorted to by all the Travellers and Merchants, that come from *Constantinople*, *Naplosa*, *Damascus*, *Aleppo*, *Mosul*, *Bagdad*, and from all the *Turkish* Dominions. There are in that Town some Barefooted *Carmelites*, who have a good House and a Publick Church granted them by an *Arabian* Prince, who was lately dispossessed by the Grand Signor, and finding no Refuge in *Persia*, was received by the *Great Mogul*. Those Fathers are supported by the *Turks*, because they believe that the Concourse of the Christian Merchants, who come to Trade there, would not be so great, were it not for them and their Church. Nay, the *Turks* do frequently carry to them their little Children, when they are a dying; by which Means those Children receive the Salvation of their Souls with their Baptism. *Bassora* is now governed by a *Bassha*, who is rather an Absolute Prince, though he pays Tribute to the Grand Signor, and the King of *Persia*. The *Carmelites* are very civilly used by him; and it may be said they enjoy all manner of Liberty.

There are many *Christians of St. John* dispersed in the adjacent Parts: They have no Sacraments, no

no Faith; they live as they think fit, and are full of Ridiculous Fables. Several of them are daily converted, and baptized in the Church of the *Carmelites*.

There were formerly Two other Missions of the same Order; the one, together with the Noviciate, in the City of *Ormus*, which was taken from the *Portuguese* by the *Persians*, with the Assistance of the *English*, who have since very much repented of it; and the other at *Mascate*, which did belong to the Crown of *Portugal*, and was taken from them by the *Arabians*.

## GEORGIA.

GEORGIA, situated between the *Black Sea* and the *Caspian Sea*, is divided into Four large Provinces, which plentifully afford every Thing necessary for Life; but there is a great Scarcity of Money for want of Trade. The Men have a good Complexion, look well, and are good natured; and the Women are tall and beautiful: Hence it is, that the *Georgians* do not scruple to sell frequently their Children to the *Turks* and *Persians*, to get a Livelihood. The Congregation has sent into that Country, within these few Years, the *Italian Capuchins*, who live at *Tiflis*, the Capital City, where the Prince, who is tributary to the King of *Persia*, makes his Residence. There are in that Town a great many *Armenians*; and some of them are now and then converted to the Catholick Religion. The *Georgians* follow the *Greek* Rite in the *Georgian* Language. Before the *Capuchins* were sent into that Country, the *Theatins* and *Augustins* performed the Mission there; but having fled from thence by Reason of the

Wars, they forsook that Mission, and their Churches and Effects were seized. Hence it is that those Missionaries have often desired, that the Court of *Persia* might be prevailed upon to procure the Restitution of those Effects, which might be of great Use to the Mission.

## MINGRELIA.

MINGRELIA, a Mountainous Country bordering upon *Georgia*, is Four Hundred Miles in Compass; and there is no City in it, but only a Castle, which, for want of good Foundations, falls to Ruin. All the Houses of this Country are built with Timber, and covered with Straw. The Inhabitants have no Sort of Current Money, and Buy and Sell by Exchanging their Goods. They are great Thieves; and Theft is not accounted a shameful Thing among them, but Address and Industry: The Laws inflict a very small Punishment upon those that are guilty of it. The *Mingrelians* are very clownish; and though they profess themselves to be of the *Greek* Church, yet they have many other Errors: They don't observe the usual Form of Baptism, and have baptized the Children of the most Considerable Persons with Wine. There is in *Mingrelia* a Schismatical Patriarch, with some Bishops, who are elected by the Prince. He chuses them among the Monks, who eat no Flesh, and are generally vicious and ignorant. There are in the whole Country Six Schismatical Churches, wherein Divine Service is only performed upon the Chief Holy Days; and the People meet there to eat something, which they bring, in order to be blessed by the Bishops. The *Mingrelians* are assisted by

by the *Theatins*: Those Monks, as well as the *Capuchins*, are maintained by the Congregation; and if they make but few Converts, they take great Pains in Baptizing the Little Children brought to them, when their Lives are despaired of. Their Professing Physick endears them to the People, and even to the Prince. There is now but one Missionary in *Mingrelia*; and therefore the Congregation has ordered the General to appoint a New Mission as soon as possible. He has pitched upon Three Monks, who will quickly set out for that Country.

## CIRCASSIA.

*CIRCASSIA* is full of Rivers and Shallow Waters; and in some Places there is no walking, unless they be frozen. The People are extremely poor: They have no Money, and no other Profession but Riding, Warring, and Robbing. Their Women are highly esteemed at *Constantinople* for their Beauty. The *Circassians* are all Schismaticks, and under the Spiritual Government of the Patriarch of *Mingrelia*: As for the Temporal Government, they are subject to several Lords of that Country. The *Dominicans*, who resided at *Caffa*, came into this Province, in the Time of Pope *Urban* VIII. and made a great Progress in it. But now there is no Missionary here; And therefore it would be necessary to think of a New Mission.

## CURDISTAN.

THIS Country contains about Two Hundred Thousand Souls, and appears very much disposed to receive the Christian Faith. Though the Inhabitants are enclosed by the *Turkish* Empire; yet they have never been subdued by the *Turks*; because they live upon the Tops of Mountains. They profess themselves to be Enemies to that Nation, and Friends to the Christians. When they drink Wine, they take the Vessel with both Hands, saying it is the Blood of *Jesid*, that is, *Jesus*, and have a great Veneration for the most Holy Virgin. But besides that they have no Baptism, they are infected with a very pernicious Error derived from the ancient Heresy of *Origen*; for they believe the Torments of Hell will not last for ever, and that the Devil will be at last reconciled with God. Hence it is that they will not speak ill of him; but on the contrary, they worship and pray to him, as to an Angel: Nay, most of them keep a Black Dog in their Houses, on Account of that Superstition. Two of the most Considerable Persons of that Nation, being baptized by the *Capuchins*, did frequently desire to have Missionaries: Which moved the Congregation to send Two Missions thither in the Year 1671. one of *Capuchins*, and another of *Jesuits*, who have not yet given an Account of the Progress they have made.

## ARMENIA.

THERE are Four Schismatical Patriarchs in *Armenia*. The *Armenians*, subject to the King of *Persia*, are governed by one of those Patriarchs, who has Fifty Nine Bishops under him in the *Turkish* Dominions. The Patriarch of the *Lesser Armenia* came to *Rome* in the Year 1666, where having made Profession of the Faith, he was maintained in a College, and at his Departure provided with a Hundred and Fifty Ducats for his Journey, besides many other Favours granted him upon the good Character given him by the barefooted *Carmelites*, and the *French* Consul of *Aleppo*. But he was hardly set out, when News came that he persisted in the Schism more than ever, having discovered himself upon that Head at *Legorn* and *Venice*; and therefore he was not allowed to go to *Leopol*, for fear he should very much prejudice the Reunion already settled among the *Armenians* of that City. The Congregation has an Archbishop in the *Greater Armenia*, *viz.* the Archbishop of *N*—— who is always a *Dominican*; for there are in that Country some Convents of those Monks, who make up the Clergy of this Archbishop, and maintain in the Catholick Faith the *Armenians* of some Towns subject to the King of *Persia*. Those *Armenian* Converts suffer great Persecutions from these Infidels; and therefore Pope *Clement* IX, of Holy Memory, writ a Brief to the King of *Persia* in their Favour. The Answer of that Prince arrived in the Time of *Clement* X, being brought by Two *Dominicans* of that Province, who were sent back with new Briefs and Presents. The Church above-mention-

ed is now without a Pastor, because Father *J.* —— who had been elected by the Congregation, being come to *Rome* in order to be consecrated, has been deprived for Insufficiency; besides that those *Armenians* pretend to have the Right of Nomination by Virtue of a Brief of *Paul* III, and have declared that they will not have the said Father. The Congregation expects a more certain Account of the Matter, to provide that Archbishoprick with a Person well qualified, and acceptable to that People.

The Schismatical *Armenians*, without excepting the Bishops and Patriarchs, are all extremely Ignorant: They mind nothing but Trade, and go all over the World to traffick. Were it possible to make them renounce their Schism, and get a competent Learning, no Nation would be more proper for the Propagation of the Faith, because they are dispersed every where.

Father *Piscopo*, a *Dominican*, who has been a Visitor in those Parts, and was acknowledged Ambassador from Your Holiness by the King of *Persia*, when he presented to him the above-mentioned Briefs of *Clement* X. is lately come back, and has brought to Your Holiness and the Congregation Letters from the Patriarch of *Cemiadzin*, whose Name is *Jacob*. That Patriarch has sent the Profession of his Faith, which he made before the said Father, and declares that he will be Obedient to the Holy See, and endeavour to persuade the whole Nation to pay the same Obedience. Nevertheless, because the *Armenians* are a very deceitful People, one may very well doubt whether it be not a counterfeited Conversion, to get some Money from your Holiness. But on the other side, his Promises ought not to be slighted; and all possible Diligence ought to be used to make him perform them. In the mean Time, a new

Attempt

Attempt might be made to enlighten that People, with the help of the *Armenians* of *Poland*, and particularly of the Novices of the College of *Leopol*. Besides, some *Armenians* should be admitted into the other Colleges, and instructed in Religion and Learning by themselves, till they have quite forgot their Errors, and have well imbibed the Catholick Doctrines and Maxims. A Mission should be also settled in the Chief City of *Armenia*, where the Patriarch Resides; and the *Italian Capuchins*, who are already in *Georgia*, might be sent thither.

## *The* LESSER ASIA.

THERE are no other Christians in the *Lesser Asia*, but some few *Eastern* Schismaticks; the whole Country being generally inhabited by the *Turks*, excepting *Smyrna*, where the Congregation used to keep a *Latin* Archbishop, because there is a great Concourse of *European* Merchants, besides many Catholick Inhabitants. But now the Congregation keeps only an Apostolical Vicar in that Place, with a Yearly Allowance of Forty Ducats: His Name is D. *Leone Macripodati* of *Scio*. There are at *Smyrna* some *French Capuchins*, who fall out every Day with the *Reformed*, on Account of the Parochial Right; which is the Reason why the New Visitor of the *Archipelago* has been ordered to Visit also that Church.

## EAST-INDIES.

THough the Antients had some Knowledge of the *East-Indies*, yet 'tis certain the Discovery of those Countries ought properly to be ascribed to the *Portuguese*, who having crossed vast Seas, made themselves Arbitrators, if not Masters of all those Coasts and Islands, which are divided into so many Kingdoms and Dominions inhabited by *Mahometans* and *Idolaters*; and the *Portuguese* have been possessed of them for a long Time to the great Advantage of the Catholick Faith. What put a stop to the Conversion of the *Indians*, was their Fear, if they should turn Christians, of becoming Subjects to the Crown and Laws of *Portugal*; for those Nations being divided into several Tribes, (which they call *Castes*,) had rather suffer any Torment, and Death it self, than forsake their own Tribe. And therefore a Jesuit, whose Name was *Robert de Nobili*, before he went upon a Mission into the Kingdom of *Madure*, used himself to the Austere Life of the *Brachmans*, abstaining from Wine, and Flesh, and every Thing that has Life in it. The First Tribe of the *Indians* is that of the *Brachmans*, who are highly esteemed and respected by all the other Tribes. That Jesuit being arrived in the *East-Indies*, said he was a *Brachman*, (which was no Lye,) and made a wonderful Progress in the Conversion of the *Indians*, preaching up continually that every Body might remain in his own Tribe. After he had converted Twelve *Brachmans*, he made them his Companions and Catechists, and baptized in a very little Time Forty Thousand Persons of all Tribes. Being sensible of the great Usefulness of this Method

to

to convert the Heathens, he proposed the Erecting of a Seminary of *Brachmans*, to make them, if not Priests, at least Catechists, but the *Portuguese*, and the Jesuits themselves, did not approve of it. Thus after the Death of that Father, the true Method of keeping and increasing the Number of the New Converts fell to the Ground. There are in the College *de propaganda Fide* some Places for the *Brachmans*, founded by Cardinal *S. Onofrio*; and Three *Brachmans* are at this present Time educated in that College.

## *The* EMPIRE *of the* GREAT MOGUL.

THE Empire of the *Great Mogul* is an In-lett into the *Indies*, both by Sea and Land. By Sea, because the next Port to *Guadel*, (the last in *Persia*,) is that of *Tatta* the first great City of that vast Empire. By Land, because those who go into the Dominions of the *Great Mogul* by the way of *Persia*, must come to *Cabul*, or *Candahar*, Two of the Chief Towns belonging to that Prince. His Empire consists of Thirty Seven Kingdoms, now reduced into Provinces, where he keeps Governors; so that he is equal to, if not greater than, the *Turkish* Emperor in Power and Riches. As for his Religion, he is a *Mahometan*, and follows the Exposition of the *Alcoran* made by *Ali*. He has a great Veneration for one of his Ancestors, who reigned at the End of the last Century. This last Prince seems to have had some Knowledge of the Catholick Religion; for he had a great Esteem for the Holy Images, and for our Priests. Nay, he sent for one, as far as *Bengala*, to be instructed by him; but because he did not w[illegible]derstand the

the Mysteries of our Faith, and would not part with his Concubines, he could not be converted. This Emperor was succeeded by his Son, who when in Rebellion against his Father, was subdued by the Advice of the *Portuguese*, who had before refused to join with him. Whereupon that Prince swore to his false Prophet, that if ever he should Reign, he would persecute all the Christians; and indeed he destroyed a whole Town belonging to the *Portuguese*. However, because many Conversions were made in his Father's Time, there was in the Year 1640, some hope of bettering the Condition of our Holy Religion; which is the Reason why the Congregation was desired to send some Missionaries into that Country. The *Theatins* lived in the Kingdom of *Golconda*, Tributary to the *Great Mogul*, though it be extremely Rich because of its Mines of Diamonds. That Mission of *Theatins*, which was the only one in those Parts, is now quite over, all those Missionaries being in the Hospice of *Lisbon*. But the barefooted *Carmelites* are settled at *Tatta*, a very large and Populous City above-mentioned, where they have a Church, and a certain Number of Faithful, very much lessened since the *Portuguese* were expelled from thence. *Suratte* is a Famous Port-Town, where the *French Capuchins* make their Residence. They are very Serviceable to the Missionaries, who go into the *Indies*, and return into *Europe*. To conclude, the *Great Mogul* allows Liberty of Conscience in his vast Dominions, and does not hinder his Subjects from embracing the Christian Faith. Which should move the Holy See to provide that Empire with Missionaries, and even to send thither a Bishop in order to propagate the Catholick Religion; for the Bishop of *Hierapoli*, to whose Apostolical Vicarship those Countries

Countries have been committed, is not sufficient for them.

## IDALCAN *and other* KINGDOMS.

THERE is in *Idalcan*, (a very populous Kingdom of Heathens, not far from *Goa*,) a Congregation of Priests, who are Natives of that Country, and all *Brachmans*. They have made a vast Number of Converts, and live in Common, under the Rule of St. *Philip Neri*, founded there by the Bishop of *Crispoli*, who was also an *Indian*, and died lately very Old in our College *de propagandâ Fide*. After he had been educated in *Rome*, he was made a Bishop, and sent into that Kingdom, where he built Two Churches at his own Charges. There is now in that Country one of his Kinsmen, with the Title of Apostolical Vicar: I mean the above-mentioned Bishop of *Hierapoli*, who was bred in our College; and we have a good Account of him.

From what has been said it appears, That the Natives of the *East-Indies*, when they can be had, and are well educated, prove more successful than Foreigners; and that 'tis much better to send upon a Mission Bishops with School-Masters, than mere Priests, either Secular, or Regular.

Another *Indian* Bishop has been lately made: He is a *Theatin*, and likewise related to the Bishop of *Crispoli* above mentioned. This new Prelate has the Jurisdiction of an Apostolical Vicar in several Kingdoms about the Cape of *Comorin*, and the Coast of *Pescaria*. We have great hopes he will do a great deal of Good, notwithstanding the Opposition he will meet with from the *Portuguese*, who are displeased that Bishops should be sent

ſent from *Rome* into thoſe Parts without their Conſent; and if the Holy See does not put a ſtop to their Pretenſions, Religion will neither be propagated, nor preſerved, in the *Eaſt-Indies*.

## MALABAR.

CHriſtianity was eſtabliſhed in this Country by the Glorious Apoſtle St. *Thomas*. The Chriſtians, who live in the States of Twenty One Petty Kings, have Fourteen Hundred Villages, great or ſmall, and a Hundred Twenty Seven Churches with their Prieſts; and the Number of theſe Chriſtians amounts to Two Hundred Thouſand. They have a great Veneration for the Holy Croſs, are very careful to pray for the Souls in Purgatory, and to Faſt; and though they live in Woods and Mountains, yet they prove very good Catholicks, and very Obedient to the Church of *Rome*. Such a Chriſtianity is very much eſteemed among thoſe Petty Kings, and enjoys many Privileges.

Theſe Chriſtians fell into the Schiſm of *Neſtorius* in former Times for want of Paſtors, and acknowledged for their Patriarch that of *Babylon*, who provided them with Biſhops, and governed them deſpotically in Spiritual Things. After they had lived for a long Time in that Hereſy, God was pleaſed to free them from it in a Miraculous Manner, through the Interceſſion of the Holy Apoſtle their Founder. For *Alexio Menez* of the Order of St. *Auſtin* having been made Archbiſhop of *Goa*, and at the ſame Time Vice-Roy of the *Indies*, that Prelate full of Zeal for the Salvation of Souls, and the Glory of God, went thither himſelf, and after many Labours and Sufferings, purged

purged at last that People from the Error, wherein they had lived, and brought them into the Bosom of Holy Mother Church, in the Time of *Paul* the Vth of Glorious Memory, as one may see in the History of that Conversion printed by Father *Goveo*, a *Portuguese*, and a Companion of the said Archbishop at *Lisbon*.

Thus the Christians of *Malabar*, being brought over to the Obedience due to the Church of *Rome*, had an Archbishop of their own appointed for them; and many Jesuits were sent into their Country, where they continued about Forty Years. But, besides the Archiepiscopal Dignity, there being another, next to it, with the Title of Archdeacon, for Executing the Office of Vicar-General; always vested in a Native. This latter, who was a very ambitious Man, and never kept any great Correspondence with his Archbishop, (a Father of the Society,) and who knew that the Christians were displeased with the Jesuits, resolved to acknowledge him no longer for his Pastor, and got him expelled with all the Jesuits. And to render this Resolution the more authentick, having assembled the greatest Part of those Christians in a Church, he made them swear upon a Crucifix, that for the Time to come they would never acknowledge the Jesuits for their Pastors and Spiritual Directors, nor elect one of them to be their Head and Governor. Nay, the Folly of that People went so far, that they met again, and Twelve of the principal Priests consecrated the Archdeacon, and made him their Bishop. He continued to be looked upon as a Bishop, and to be esteemed and reverenced, ordaining, dispensing, confirming, and administring all the Sacraments of Mother-Church invalidly, expelling the true Curates and Priests from their Livings, putting in their Room those whom he had ordained, selling the Sacra-

ments,

ments, spoiling the Churches, with many other Sacrileges. Whereupon the Honest Priests, and the Christians obedient to the Holy See, gave Notice of it to the Court of *Rome*, and their Letters came in the Time of *Alexander* VII. of Holy Memory. They earnestly desired to have the Barefooted *Carmelites*, who were quickly sent to them several ways, with large Powers; and after many Toils and Sufferings, they all arrived safe. God was very much glorified upon this Occasion; for the greatest part of those Christians, being sensible of their Error, returned to their Obedience to Holy Mother Church, as may be seen in a Book printed at *Rome* by Monsignor *Sebastiani*, now Bishop of *Castello*, and in another published by Father —— heretofore Procurator-General of the Barefooted *Carmelites*, who were both in *Malabar*, and had a Hand in such a Holy Work. Afterwards, in Opposition to that Intruder, who was one of the principal Men of that Nation, an *Indian* Bishop was elected, with the Approbation of the Holy See, and with the Title of Apostolical Vicar; and he has made a great Progress with the Assistance of those Fathers. The Congregation has lately sent thither Four other *Carmelites*, with the Power of giving a Successor to the said Bishop, in order to pluck out all the Roots of the pernicious Schism, occasioned by the impious Archdeacon, who intruded himself into the Episcopal Chair. We were certainly informed some Months ago, that he is dead; and therefore 'tis hoped those Catholicks, who were very much divided among themselves, will live in great Union for the Time to come.

BEN-

## BENGALA.

THERE are in the Kingdom of *Bengala* (a vast and plentiful Country, watered by the *Ganges*,) about Twenty two Thousand Christians, divided into Eleven Parishes, each of which has a Curate, and a Vicar, in several Towns far distant one from another. The Catholick Faith was introduced into that Kingdom by the *Portuguese*, who bought a great many Slaves, and took care to have them instructed and baptized with their Children. Besides these, it is very difficult to find any Adults, who have been converted to our Holy Religion. The *Augustins* of the Province of *Goa* are Curates of the Churches in the Kingdom of *Bengala*, being sent thither every Three Years by the Provincial Chapter. They have a Convent at *Ugbili*, whither they go first to learn the Language of the Country: The Jesuits have also a House in that City. There are in the Kingdom of *Bengala*, as well as in those of *Aracan* and *Pegu*, (which are also under the Inspection of the *Augustins*,) very great Disorders, not only among the Lay-Christians, who plunge themselves into all manner of Vice, and particularly into Lewdness, but also among the Curates themselves. The latter live a loose Life, keep a great many Servants, are generally very ignorant in the Language, and the Sciences, and extremely greedy of Money; which has occasioned many Inconveniences. The General of the *Augustins* should be enjoined to remedy such an Evil; and a good Apostolical Vicar should be sent thither as soon as possible, to remove these Disorders for the Benefit of those Catholicks.

## JAVA.

THE *Dutch* Company of the *East-Indies* having set Foot in the Isle of *Java*, and built there the Town and Fortress of *Batavia* in the Kingdom of *Bantam*, made themselves Masters of the *Molucco* Islands, took the City of *Malacca*, and settled themselves in the Isle of *Ceylon*. Afterwards going along the Coast of *Coromandel*, they subdued many other Places in the Kingdom of *Bisnagar*, and elsewhere, taking every thing from the Crown of *Portugal*. Besides, they possessed themselves of the Cape of *Comorin*, the Coasts of *Travancor*, *Crangànor*, *Cananor*, &c. and of the famous City of *Cochin*. In short, they made themselves almost absolute Masters of all the *East-Indies*: And they are so Powerful, so Rich, and have such Strong Fleets, that 'tis impossible to drive them away from those Countries, unless *Holland* it self be subdued. The King of *Denmark* has a Fortress called *Tranquebar*, upon the Coast of *Coromandel*; and the King of *England* is also possessed of *Matras*, where the *French Capuchins* live, and are very acceptable to the Governor. The great Loss of the *Portuguese* in the *East-Indies* has occasioned the Deplorable Condition of Christianity in those Parts; the *Dutch* having destroyed and profaned the Churches, converted the Sacred Vessels to other Uses, vilified the Holy Images and Relicks, and banished all the Priests, particularly the Jesuits. Thus 'tis impossible, without their Consent, to preserve, and much more to propagate the Catholick Faith in those Vast Countries, where

where it was professed with all Liberty, when the *Portuguese* were possessed of them.

## GOA.

GOA, (a Fine and Populous City,) and some small Territories, are the only Part of the *East-Indies* that belongs now to the *Portuguese*. There is in *Goa* an Archbishop, (besides the Chapter and Clergy,) who pretends to be the Metropolitan of all the *East-Indies*. The *Portuguese* claim the Right of Nominating Bishops to those Churches, of which they were formerly possessed; but the Holy See has not hitherto confirmed that Nomination.

## *The* PHILIPPINE ISLANDS.

AMONG these Islands, there are Forty under the Dominion of the King of *Spain*; but there is a vast Number of others, never yet conquered by the *Spaniards*, which form a very great *Archipelago*. Above Five Hundred Monks of several Orders, *Augustins*, *Franciscans*, *Dominicans*, *Jesuits*, and Barefooted *Augustins*, called there *Recollects*, are dispersed through those Islands, and reside in several Churches, where, (not by the Name of Curates, but of Teachers,) they teach the Christian Doctrine, and have made almost Two Millions of Converts, applying themselves with the utmost Care to the Propagation of the Faith.

The most Considerable of the *Philippine* Islands is *Lusson*, in which stands *Manilla*, an Archiepiscopal City, very populous, and full of Churches, Convents, Colleges, Hospitals, and other Pious Places. About Ten Thousand *Chinese* live in the Suburbs, and some of them are daily converted to the Catholick Faith by the Monks: The *Chinese* are very ingenious; but the other Inhabitants are dull and lazy. The same Island contains Two other Bishopricks, *viz.* that of the *New Segovia*, and that of the *New Cuzeres*. A Third Bishoprick, called *of Jesus*, is in another Island.

Those Islands have heretofore produced very diligent Men for the Missions of *Japan*; and now many *Dominicans* and *Franciscans* go from them into *China*. And therefore, if the Consent of the *Spaniards* could be had, it would be an easy Thing to erect a Spiritual Arsenal in the Isle of *Lusson*, for all those Provinces and Kingdoms bordering upon *China*. Notwithstanding the great Number of Monks in these Islands, and the Progress of the Catholick Faith, there are some Faults: particularly the Neglect of many Conversions, which might be attempted without great Labour; and want of Charity towards the Sick, who are obliged to get themselves carried to Church, to receive the *Viaticum*, and the Extreme Unction. Besides, no Care is taken to make the Natives study; and Holy Orders are never conferred upon them, though they have the necessary Qualifications to be Ordained. I omit some other Faults, which the Bishop of *Heliopoli* has lately represented in a Memorial to the Royal Council of the *Indies* at *Madrid*: That Memorial has been delivered by the Nuncio to the Congregation *de propaganda Fide*.

## *The Isles of the* LADRONES, *otherwise called the* Marian Islands.

THESE Islands are in the *South-Sea*, about Three Hundred Leagues distant from the *Philippine*, and lie in a strait Line from *Japan* to *New Guinea*. They are very much unprovided with Things necessary for Life; and therefore 'tis but within these Ten Years, that a *Spanish* Jesuit, called Father *S. Vittores*, of a very Noble Family, did so prevail with the Queen, the Ministers, and his Superiors, that he settled there a Mission of his own Order, which made a great Progress in a very short Time. But at last he suffered Martyrdom with Two of his Companions; and therefore Six other Fathers were sent thither last Year, to the Assistance of the former Mission.

## CHINA.

CHINA, a Vast Empire, divided from *Tartary* by a Wall of Five Hundred Leagues, is very populous, and abounding with every Thing necessary for Life, and Use, particularly with Wine, Sugar, and Silk. It is watered by many Navigable Rivers, and Chanels. The *Chinese* are Civil, Courteous, and Ingenious: They profess many Sciences, especially the Mathematicks. They boast of having invented Printing before us, and use Characters, like Hieroglyphicks, each of which signifies a Word: And the Number of

those Characters is said to amount to Eighty Thousand. The Inhabitants of *China* are all Idolaters, excepting some few, who have been made Christians within these Hundred Years. The Progress of the Christian Religion among the *Chinese* was so considerable in the very Beginning, that one might have expected a speedy and easy Conversion of that People. But the Fathers of the Society having obtained the Title of *Mandarin*, and the Eminent Post of Head of the Mathematicians, the *Chinese* did not only banish them, but also raise a Persecution against the Catholick Religion. They falsly accused those Fathers, of keeping Intelligence with the *Portuguese*, to the Prejudice of *China*, and designing to have it subdued by the *European* Nations. Whereupon the *Tartars*, (who now Reign in that Country conquered by the Father of the present King,) suspecting, during that Prince's Minority, that the People had a mind to shake off their Yoke, prohibited all manner of Commerce with Foreigners, and particularly with the *Portuguese*. But we are now informed, that this severe Edict has been recalled, and that it has been declared, that the Catholick Religion is not prejudicial to the Empire of *China*. And therefore the *Dominicans* of the *Philippine* Islands, the *Minor Observantins*, and even the *Jesuits*, have begun to return into that Country. But the last Letters from thence inform us, that there are new Wars in that Empire; and that a *Chinese* of the Ancient Royal Family has begun to expel the *Tartars*: And therefore 'tis to be feared, that such a Change of Government may, for some Political Ends, occasion new Persecutions against the Catholick Religion.

SIAM

## SIAM.

THIS Kingdom is situated, in the *Southern* Part of the *Indies*, beyond the Gulph of *Bengala*, and consists of Eleven Provinces, (which were formerly as many Kingdoms,) the Chief whereof is *Siam*, so called from the Capital City. That Town, which lies upon the Sea, and has a very commodious Port, is the usual Residence of the King; and though that Prince is an Idolater, yet he allows the Publick Exercise of all Religions, not only there, but in the Whole Kingdom. Hence it is that one of the Apostolical Vicars, with the Consent of the Holy See, makes his Residence in that City: He has a Publick Church there, and has founded a Seminary, where the Natives are instructed in order to be made Priests. In the Beginning of the Mission, the King shewed some Inclination to the Catholick Faith; for he desired to be informed of all the Mysteries of our Religion, which were explained to him by the Missionaries in the *Siamese* Language: Besides, he ordered that the Catholicks should be provided with all the Materials necessary for the Building of their Church; which was executed. The greatest Obstacle to the Propagation of the Faith in that Kingdom, is the great Interest and Power which the *Mahometans* have there; for they leave nothing unattempted to introduce their Pernicious Sect. Nay, 'tis not long since the King was desired to embrace *Mahometism* by a solemn Embassy from the Queen of *Acheu*, who Reigns in the most considerable Kingdom of the Isle of *Sumatra*, and also by the King of *Golconda*, who are both *Mahometans*. Notwithstanding what I have

just now said, the Missionaries have made a very great Progress, not only in *Siam*, but in the other Provinces, and baptized many of the Principal Persons of that Court.

## COCHINCHINA.

THIS Country, which borders upon *Tonchin*, was formerly one of the Provinces of this last Kingdom. The King of *Tonchin* having sent one of his Kinsmen into *Cochinchina*, in the Quality of Governor, the latter made himself Master of it; and his Descendants keep it by force of Arms, being continually at War with the *Tonchinese*. The Inhabitants of *Cochinchina* want no Wit, and are capable of hearkening to Reason. Hence it is that they appear very well affected towards Christianity; and were it not for the Persecutions, and Royal Edicts, they would quickly embrace it, knowing the Falsity of Idolatry, and the Truth of our Religion. This Kingdom is under the Pastoral Care of the Bishop of *Baruti*, and other Missionaries, who have made a very great Progress, not only there, but also in the Kingdom of *Ciampa* subject to the King of *Cochinchina*.

## CAMBOIA.

THE Kingdom of *Camboia* borders upon that of *Siam*, to which it was formerly Subordinate; but now it pays Tribute to the King of *Cochinchina*. The Inhabitants are good natured and teachable, and the Women very Chaft; but they are all Idolaters. There is in this Kingdom

a very Antient Temple, as Famous among the *Gentiles*, as St. *Peter's* Church at *Rome* among the Christians. Many *Talapoins*, who are the Doctors of the Law, live in that Temple; and all the Neighbouring Nations resort to it, to consult the Oracle, and go thither in Pilgrimage. Nay, the King of *Siam* himself, though an Enemy, sends every Year an Embassy to that Place.

The Apostolical Vicars have also made many Converts in this Kingdom; but because the Language of the Country is very difficult, and for some other Reasons, they have not been able to establish the Christian Faith as they desired. One of their Missionaries says that he has discovered in that Kingdom a very numerous Nation, whose Ears are one *Palm* broad. There are among them many Sorcerers, as well as in the adjacent Countries, out of whom our Lord Christ has not yet cast the Devil.

## TONCHIN.

*TONCHIN* was Eight Hundred Years ago a Province of *China*; and 'tis not above a Hundred Years, since *Cochinchina* was a Province of *Tonchin*; but now it is a Kingdom separated from both. The Kingdom of *Tonchin* is almost as large as *France*: It lies in the Torrid Zone, and is very Fruitful, having the Sea on both sides, and being watered by above Fifty Rivers, which fertilize its Soil. Though the Government of this Kingdom is Monarchical, yet it may be said there are Two Kings in it; a *Nominal* One, called *Bua*, who lives in an Antient Palace, and never comes out of it, but once in a Year, to receive a Publick Homage; and a *Real* One, named

*Civa*, who has a full Power and Authority over all the Provinces, makes War and Peace as he thinks fit, and is the Supreme Minister of the other, though independent upon him, excepting the Respect and Obedience which he pays to him. 'Tis to be observed, that those Two Dignities are equally Hereditary.

Father *Alexander de Rhodes*, a Jesuit of *Avignon*, was the first who brought Christianity into that Kingdom, where it was quickly spread by the Diligence of the Fathers, who accompanied him. But a violent Persecution forced them to leave that Country; so that in the Year 1666, when the Missionaries sent by the Bishop of *Baruti* arrived there, the Christian Religion was prohibited under very great Penalties. Nevertheless, by their Application and Virtue they have done wonderful Things, having converted some of the most Eminent Persons of the Court, and a vast Number of other Idolaters; and though the Persecutions have been revived, and attended with the Torments and Death of the Faithful, yet, (as it happened in the Primitive Church,) the Christian Religion hath increased more and more by the Blood of the Martyrs, And indeed it may be said now, that the greatest and best Part of *Tonchin* is Catholick: And if Your Holiness should write to that King, and invite him to embrace our Holy Religion, sending him some Presents, (which are a Sign of Esteem and Affection,) as 'tis practised in the *East*; the *Bua*, or the *Civa*, would easily turn Christian. The Bishop of *Leopol* might be intrusted with this Commission upon his Return, *Tonchin* being under his Apostolical Vicarship; and because that Kingdom is very large, and there are many Faithful in it, some other Bishops should be sent thither.

The Holy See, in order to promote the Catholick Religion in *China, Cochinchina, Camboia, Tonchin, &c.* being moved to it by the Account which the Jesuits, and particularly Father *Alexander de Rhodes*, gave of those Countries, thought it proper to send Bishops into all those Kingdoms, both to instruct the Natives, and to confer Priestly Orders upon some of them. And indeed this seemed to be the only way of establishing, maintaining, and propagating the Christian Faith in those Countries; for it was not possible to send thither from *Europe* as many Missionaries, as they wanted. Some *French* Priests, who were Pious, Learned, and Zealous Men, offered to perform this great Work at their own Charges: Whereupon Three of them were made Bishops *in partibus* by *Alexander* VII. of Holy Memory, and sent into *China* and other adjacent Kingdoms in the Quality of Apostolical Vicars, with a sufficient Number of Priests. They arrived in the *East Indies*; and the Congregation knows how many Oppositions they met with from the Jesuits, who being the first Missionaries in those Parts, could not well bear to find themselves subjected to the Apostolical Vicars. They thought they had lost in a great Measure the esteem they were in, and that they should not be able to manage the *Indians*, as they had done before, that People being very sensible of the great Virtue and Disinterestedness of the Vicars. The Jesuits began therefore to cry them down in Publick Meetings, and even in their Churches; and raising a damnable Schism, exhorted the Faithful by Circular Letters to deny their Authority, and to pay no Obedience to them, making them believe with crafty Insinuations that they were Intruders, and Heretical Bishops, and that all the Sacraments Administred by their Priests were null. By Virtue of this Supposition

sition the Jesuits did continually renew the Sacraments, preaching up that 'twas better to die without them, than to receive them from the said Priests. Thus the new Missionaries being persecuted and cried down by the Jesuits, some were transported into the Inquisition of *Goa*, and others barbarously expelled by the Heathen Princes. And though the Vicars endeavoured to make themselves respected and feared, producing many Briefs written in their Favour by *Alexander* VII. *Clement* IX. and *Clement* X. of blessed Memory; yet Father *Tuciti* and Father *Marini*, who are the greatest Opposers, (the former, because he has a Patent of Vicar granted him by Father *Michael degli Angeli* an *Augustin*, Governor of the Church of *Macao*; and the latter by reason of a Brief written by Pope *Alexander* VII to the People of *Tonchin*,) pretended to be the Heads of that vast Mission, and publickly maintained that the Vicars were *Jansenists*, and their Bulls Surreptitious, and consequently that they would not obey them, and acknowledge them for their Pastors. Nay, the better to prove those Assertions, the Jesuits gave out that the Pope had granted, at the Sollicitation of the Crown of *Portugal*, as many Bishops of their own Order, as they would have; and that there were Two in *Macao*, *viz.* One of *Japan*, and another of *China* and *Tonchin*. They added, That all the Bulls, which were not registred in the *Chancery* of *Portugal*, were illegally obtained. They made use of profligate Men and Apostates, and bestowed the best Preferments upon those Christians, who defended with most Eloquence the pretended Rights of the Crown of *Portugal*, and the Privileges of their own Society, against the Authority of the Holy See. In short, the poor Vicars being in great Straits, found it necessary to send an Agent to the Court of *Rome*. They

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represented to that Court the Unhappy Condition they were in, and desired some Assistance to prevent the loss of those Christians, whose Conversion had been wrought with so much Trouble and Labour; and who by reason of the Falsities spread by the Jesuits, knew not whom to believe; some doubting of the Validity of their Priesthood, and others of being truly absolved of their Sins; which occasioned great Inconveniences. The Vicars added, that they lost their Authority every Day, by reason of the great Impostures of the Jesuits, and their Followers, who took hold of every Opportunity to get them expelled; and even writ many Calumnies against them to the Christian Princes of *Europe*, leaving nothing unattempted to succeed in their Design.

These just Complaints having been examined, new Briefs were drawn up by *Clement* X. of Holy Memory, at the humble Desire of the Congregation, whereby he confirmed the former Briefs granted in Favour of the said Vicars, and not only enlarged their Jurisdiction, but also encreased their Number; making a *Chinese Dominican* the Fourth Apostolical Vicar in *China*, because that Father being a Native, might more easily introduce the Christian Religion into that great Empire. Afterwards the General of the Jesuits was ordered to put an end to those Disorders with his Authority; and he writ a very severe Letter to his Religious, commanding them to obey the Apostolical Vicars. That Letter was put into the Hands of the same Agent, who being returned into the *East-Indies* delivered it to the Jesuits. But they immediately answered, that they had other Orders from their General, and continued to persecute the Vicars more than ever, crossing them in every Thing, to the manifest Contempt of the Holy See, whose Briefs and Bulls were not executed,

because he was told, the King of *Spain* had made use of Monks in *America*, who by Preaching the Gospel brought his Armies into those Kingdoms. This Calumny was invented by the *Dutch* Hereticks, who Traded in those Islands; and the Emperor was confirmed in his Suspicion, because a Captain of *Biscay* used to Sound the Ports of *Japan*, and performed, upon the Shore, the Military Ceremonies, that are practised at the taking Possession of a Country; and because the King of *Voxri*, tributary to that Prince, sent an Embassy to the King of *Spain* in 1613. Hence it is that the Persecution began in 1615. It seems, that the Fathers of the Society did also contribute to it, not only by meddling with Political Affairs, but also by Trading publickly; and therefore many of that Order were martyrized, with a vast Number of other Religious and Lay-People of both Sexes, and particularly an Army of Forty Thousand Catholicks. Thus the Christian Religion was destroyed in *Japan*; but if the Natives had been ordained Priests, it would have prevailed to this very Day, notwithstanding all the Persecutions. However, there are still many Catholicks in that Country, who propagate the Christian Faith among themselves: The Fathers baptize their Children, and many suffer Martyrdom every Year. They stand in great Need of Missionaries; and the *Dominicans* of the *Philippine* Islands endeavour to send some privately.

## AFRICA.

THOUGH *Africa* is larger than *Europe*, yet it does not contain so many Inhabitants, by Reason of the Vast Desarts that are in it. The Congregation has taken care to send Missions into that Part of the World; but most of them did not remain there, because of the ill Temper of the *Africans*, and for want of Patience in the Missionaries.

## EGYPT.

EGYPT, (a Noble Country in *Africa*,) where there is a continual Trade, especially at *Cairo*, *Alexandria*, *Damieta*, and *Rosetto*, and at *Suez* upon the *Red Sea*, was conquered by *Selim* in the Year 1517. It is now inhabited by the *Turks*, *Arabians*, *Greeks*, and *Cophtes*; and the *Arabick* Language is necessary for their Conversion. The Mission of this Country, consisting of *Reformed* maintained by the Congregation, resides at *Cairo*, from whence those Fathers may conveniently go to *Suez*, to comfort the poor Catholick Slaves kept in the *Turkish* Galleys. The same is practised by the Religious of *Alexandria*, who go to the Assistance of those of *Rosetto*, where the usual Exercises of the Missionaries are not forbidden, when they do not appear prejudicial to the *Mahometan* Religion. The Number of the Catholicks all over *Egypt* does not amount to Two Thousand, among whom there are many Merchants of several Nations, especially *French* and *Venetian*. The

*Cophtes* make up Forty Thousand Souls, and might easily be brought over to the Catholick Church, if they were instructed by good-natured Missionaries; for they are more teachable than all the other Schismaticks. They have a Patriarch: That Dignity is always bestowed upon a mere Monk, who has constantly lived in Celibacy, and in a Cloyster; and therefore whoever is a Bishop, can never be made Patriarch. Here follow their chief Errors. They look upon *Dioscorus* and *Eutyches* as Saints. They practise Circumcision, though they are baptized. They don't acknowledge the Pope, but the Patriarch of *Alexandria*. They reject the Council of *Chalcedon*, and admit but one Will, one Nature, and one Operation in Christ. There are Six or Seven Churches belonging to the Catholicks in Old *Cairo*, adorned with Images, which shew the Ancient Use of them against the Hereticks of our Time. The *Cophtes* have also a Church in that Place, and affirm that the Blessed Virgin lived Seven Years in it with our Lord: There is in that Church an Oven, that looks like a Bed, wherein the Tradition says that our Saviour used to sleep. That Place is in great Veneration among all the Christians; and therefore the Catholick Priests say Mass in it, upon a portable Altar. The *Latins* have at *Cairo* the Chapels of the *French* and *Venetian* Consuls; and the *Capuchins* have one in their Hospice. In *Alexandria* the Consuls have their Chapels; and that of the *French* is very large, and very much adorned. There are in that City some Churches belonging to the *Greeks*, and a famous one dedicated to St. *George*. Several Monasteries of *Greeks* and *Cophtes* are to be found about *Cairo*; but most of them have been destroyed by the *Turks*, or are in a sad Condition, by reason of the Poverty of those

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Schismaticks. The Congregation kept formerly a Bishop at *Cairo*, who had Four Hundred Ducats a Year from a *French* Gentleman for his Maintenance. After his Death, which happened in 1654, he had no Successor, perhaps for want of an Allowance. This Church might be set up again, being very necessary, not only for the Spiritual Government of those Missions, but also for the Reunion of the *Cophtes*, and above all, for the Affairs of *Æthiopia*. Besides the Reformed Missionaries abovementioned, there are in *Egypt* *Minor Observantins*, and *Capuchins*. The former depend upon the Guardian of the *Holy Land*; and are altogether under his Obedience; and the latter depend upon their President. The Reformed have no Convents, but only Hospices. The *Capuchins* have but one, with Two Priests, and a Layman; and the *Minor Observantins* Four, where Two or Three Monks live. They are continually divided among themselves about the Parochial Right. The Reasons why the Catholick Religion makes but a small Progress in *Egypt*, are the following: The Lewdness, Sensuality, and many other Vices, of the *Italian* and *French* Merchants: the severe Laws against those, who speak against the Law of *Mahomet*; which cannot be done, without Losing one's Life, or Renouncing the Christian Faith; besides the Danger of occasioning by it the Expulsion of all the Catholicks, either Missionaries, or Merchants: The Obstinacy of the *Jews*, and their violent Hatred against all the Catholicks, insomuch that they are the Authors of all the Insults, which our Brethren suffer; and if that Wicked Nation was not dispersed in the *East*, the Catholick Religion would easily prevail: Lastly, The Pride and Arrogance of the *Greeks*, who live under the Patriarch of *Alexandria*. There are now Two Patriarchs of

that City very much set, one against another; and perhaps this Quarrel might afford some Advantage to the Catholick Faith.

## ÆTHIOPIA.

ÆTHIOPIA, a Vast Country, contains many Kingdoms on both Sides of the *Equator*. The Inhabitants are Christians, and speak different Languages; but they have a common Language, which they use in Writing, as we use the *Latin* Tongue. The *Æthiopians* acknowledge the Patriarch of *Alexandria* for their Supreme Head in Spiritual Things. This Nation fell into the Schism occasioned by *Eutyches*, and *Dioscorus* Patriarch of that City. They condemn Pope *Leo*, and the Council of *Chalcedon*, which opposed their false Doctrine. The Patriarch of the *Coptes* governs *Æthiopia*, and chuses the Archbishop of the *Æthiopians*. When this Archbishoprick happens to be vacant, the King sends an Ambassador to the said Patriarch, for the Election of a Successor. The *Æthiopians* grew Zealous for the Holy See, and had, as well as their King, a great Veneration for the Pope. Which moved *Gregory* XIII. to send to King *Sarzadinghel*, a Gentleman, whose Name was *John Baptist Britti*, to desire him to reunite himself to the Church, and to pay a due Obedience to the Holy See. Afterwards *Alfonso Mendez*, a Jesuit, was settled among the *Æthiopians*, in the Quality of *Latin* Patriarch; but in 1636, he was expelled with all the Fathers of the Society, upon Suspicion that they had a Design to deliver up a Maritime Fortress. Thus the Nation remained wholly destitute of Catholick Priests. The *Reformed*

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and the *Capuchins*, having undertaken since to get into *Æthiopia*, were put to Death at *Suachem*, and elsewhere: And the Bishop of *Crisopoli*, who was sent into that Country with the Title of Apostolical Vicar, could go no farther than *Cairo*. Afterwards a *Maronite*, who had been Thirty Years in *Æthiopia*, being arrived at *Jerusalem* in 1665, gave the following Account, *viz.* That the King, who persecuted our Religion, was dead; that his Son, who had succeeded him, shewed himself to be well affected towards the Catholicks, allowing them the Publick Exercise of their Religion; that in a Province bordering upon *Egypt*, there were above Thirty Thousand Catholicks, and that in the City where he lived with his Family, their Number amounted to Six Thousand, or thereabouts; that they spoke the *Portuguese* Language, and were extremely desirous to have Priests; and that a very great Progress might be made in the Conversion of the Schismaticks, if the Missionaries would be contented with the Necessaries for Life, and mind nothing else but the promoting of the Glory of God.

This Account having been communicated to a particular Congregation the 7th of *December* 1666, it was ordered that the Mission should be revived, and that one *Antony Andrade*, a Native of *Æthiopia*, who had been Chaplain to the Patriarch, and was made Bishop of *Calipoli*, should be sent into that Country, with the Title of Apostolical Vicar. The Missionaries were accordingly provided with Money, Books, and other Necessaries; and being arrived at *Suez*, they informed the Congregation in the Year 1669, that the Persecution continued still, but not so violent as it was at first. In the Year 1671, the Congregation was informed that those Missionaries, and the Apostolical Vicar, had been killed out of Ha-

tred against the Catholick Religion. Thus that Mission was altogether forsaken; but it has been since united to that of *Egypt*, with Orders for the Superior to send Missionaries into *Æthiopia*, upon a favourable Juncture; and Care has been taken to provide the Money necessary for this Purpose. That Superior has represented to the Congregation, that 'tis very difficult to go into *Æthiopia*, by the way of *Cairo*, there being few Opportunities of embarking for that Country; and that it were better to send the Missionaries by the way of *Portugal*, or by the *Persian* Gulph. Whereupon a Letter was written to the Nuncio in *Portugal*, who answered, that the Ships which set out from *Lisbon*, go directly to *Goa*, and that none could ever get into *Æthiopia*; and therefore if the Missionaries should go as far as *Goa*, and come back from thence to the *Persian* Gulph, the Voyage would be much longer, and more chargeable, than that of *Cairo*. Wherefore seeing it is so difficult for our Missionaries to get into *Æthiopia*, the Conversion of the *Cophtes* would be the best way to restore the Catholick Faith in that Country. Cardinal *S. Onofrio* settled a Maintenance for the *Cophtes* in the College *de propaganda Fide*; and had they been brought over in due Time, we might have now proper Missionaries both for *Egypt* and *Æthiopia*. All possible Diligence should be used hereafter to get some *Cophtes*; and the New Bishop should be ordered to send to *Cairo* for some, at the Charges of the Congregation. A *French Capuchin* lately arrived from *Egypt*, believes the *Cophtes* may easily be converted. They are, says he, plain and good-natured Men; they have no Aversion to the Catholicks; nay, they acknowledge the Pope to be the Head of the Church, and say, the Length of the Journey hinders them from coming to pay their Obe-

Obedience to him; in short, they believe we only differ from them in Rites and Ceremonies. Your Holiness might therefore, (in order to promote so good a Work,) appoint a particular Congregation, to examine the Relation of that *Capuchin*; and some other Accounts, that are in the Archives.

## FEZ *and* MOROCCO.

A Mission of barefooted *Franciscans* of the Province of St. *Didaco*, was founded in the Kingdoms of *Fez* and *Morocco* ever since the Year 1630. That Mission made a great Progress in the Conversion of the *Moors*, *Jews*, and *Renegadoes*, and was revived last Year, by sending thither Twelve Monks with the Approbation of the Nuncio of *Spain*. Don *Pietro d' Arragona* has lately erected an Hospital at *Fez*, and another at *Tetuan*, which are served by Two Religious, of the *Redemption* of *Spanish* Slaves, to whom the Congregation has granted the Power of Missionaries for Three Years. The same Fathers have a Convent at *Morocco*; but there are few Religious in it, because the King makes now his Residence at *Fez*, where the greatest Part of the Christian Slaves are.

## ARDA *and* NIGRITIA

THERE was in *Arda* and *Nigritia* a Mission of *Capuchins* of the Province of *Castile*, who were sent thither in 1659, by the Congregation, at the Request of the King of that Country, by means of his Ambassador at the Court of *Spain*. The Missionaries met with a kind Reception; but afterwards they went away without having made any great Progress: Supposing that the King pretended to turn Catholick, only to settle a Trade with *Spain*. Some Missionaries are now returned into that Country.

## SIERRA DI LEONE

IN the Year 1652, the Congregation founded, in the Kingdom of *Sierra di Leone*, a Mission of *Spanish Capuchins* of the Province of *Andalusia*. They set out, being Fifteen in Number; but Three only arrived in that Country, the others having been taken and detained by the *Portuguese*, who were then at War with *Spain*. Those Missionaries wrought many Conversions; for the Congregation was informed some few Years after, that they had baptized a great King, and Three lesser ones, with many Noble Men, and abundance of common People; and that they had built some Churches in the chief Towns: Which was the Reason why some other Religious were sent thither in 1657, and 1664. But in the Year 1673, Father *Paul Freginal*, a *Spanish Capuchin*, and Sub-Prefect of that Mission, arrived at *Brussels*.

Most

Most of his Companions being dead, he came thither to get some Religious of *Flanders*, or *France*: Supposing it would be more easy for them to obtain from the *English*, and *Dutch*, the Liberty of embarking. This was communicated by the Internuncio of *Flanders*, to the Congregation, who considering that several Inconveniences might arise in that Mission, if it should consist of Missionaries of different Nations, writ a Letter to the Nuncio in *Spain*, importing that the Provincial of *Andalusia* should send new Missionaries into *Sierra di Leone*. But Father *Paul*, just now mentioned, being come to *Madrid*, and having had a Conference with the Nuncio, persuaded him to inform the Congregation, that it was highly necessary to send into that Country some *Flemish*, or *French* Missionaries, considering the great Scarcity of Men qualified for such a Mission in the Province of *Andalusia*. At last, the difficulty of shipping the *Spaniards*, and the Nuncio's assuring, that the *French* Monks would neither prejudice, nor disturb the Mission; besides the Approbation of the Nuncio in *France*; these Considerations, I say, moved the Congregation to order the Procurator-General of the *Capuchins*, and also the Nuncio of *France*, that the *French* Missionaries should be sent into *Sierra di Leone*. But Monsignor *Mellini*, Your Holiness's Nuncio in *Spain*, has informed the Congregation this present Year, that this Mission is wholly forsaken; that the Churches are spoiled, and destroyed; that the Catholicks have no Evangelical Ministers; that the *French Capuchins*, designed for that Mission, never went into *Sierra di Leone*, alledging for their Excuse, that they were engaged in other Missions, and that the last Wars of *France* with *Holland*, and other States in the North, made their Imbarkation very difficult in the Foreign Ports. Thus, the Kingdom of *Sierra di Leone* has

been deprived of both Missions. The Nuncio of *Spain* having informed Your Holiness, that the *Spanish* Commerce with the Negroes of *Africa* is now on foot; that several Ships go into *Sierra di Leone* every Year; and that a Person belonging to the *Spanish* Court, and extremely Zealous for the Propagation of the Christian Faith, offers to send thither Twelve Religious, and to maintain them at his own Charges; Your Holiness has approved such a Pious Design, and ordered the Nuncio to promote the Execution of it.

## OVERIO *and* BENIN.

THE Kingdom of *Overio* lies upon the *Western* Coast of *Africa*, and borders upon the Kingdom of *Benin*. The King of that Country, having embraced the Catholick Religion, writ a Letter to Innocent X. of Holy Memory in the Year 1651, beseeching that Pope to send him some Evangelical Ministers for his own Benefit, and that of his Subjects. Accordingly a Mission of *Capuchins* was settled, not only in the Kingdom of *Overio*, but also in that of *Benin*, though all the Inhabitants of the latter were Idolaters, and even Worship their King. Thirteen Priests with their Prefect were also sent thither: They made a very great Progress, and not only converted the King, but also persuaded him to marry a *Portuguese* Woman. Afterwards they were persecuted by the Vicar-General of St. *Thomas*, who pretended they could not be there without his Permission, and so sent the Prefect Prisoner to *Lisbon*; but he was quickly set at liberty. That Country is now governed by the Bishop of St. *Thomas*, who is a *Portuguese*. The Nuncio of *Portugal*

*tugal* should be ordered to give some Information about it.

## GUINEA.

THERE are in *Guinea*, (which is a vast Country in the Torrid Zone,) many Colonies of *English*, *Dutch*, *Swedes*, and *Danes*; and therefore besides the Infidelity of the Natives, Heresy has also got footing in it. A Mission of *Capuchins* was settled there in 1674, at the Request of a Provincial of *Bretagne*, who was informed that the Inhabitants were very teachable, and almost without any Religion. Those Missionaries being arrived in the Kingdom of *B*——, which makes Part of *Guinea*, were kindly received by the King, and all the Negroes. A Place was immediately granted them to set up an Altar, where they said Mass in the King's Presence. Those Fathers are very successful; and a Patent is now drawing up to make the Provincial of *Bretagne* Prefect of that Mission.

## BARBARY.

THE Coast, called *Barbary*, is a large Tract of Ground, where there are many Catholicks, most of them Slaves; and therefore, in order to assist them, the Congregation keeps an Apostolical Vicar at *Algiers*, *viz.* Mr. *John Levacher*, a *French* Priest, and a very Worthy and Apostolical Man. The Congregation kept also another Vicar at *Tunis*; but now they have only a Priest there, with the Title of Sub-Vicar, who is subject to Mr.

Mr. *Levacher*. That Vicar and that Sub-Vicar have an Inspection *ex Officio* over the Priests, who are Slaves, and over the Regular Missionaries, whom the Congregation sends into that Country. The *Reformed* serve in *Algiers*; and the *Capuchins* at *Tunis*; and Four of this last Order, very well qualified, are lately gone thither, besides Two Priests of *Naples*, who have offered to go and live there at their own Charges: Cardinal *Spinola* has given a good Character of them. There is at *Tripoli*, besides some *Capuchins*, a Mission of *Reformed* for the Slaves, who are there in great Numbers; but that Mission consists now of very few Missionaries.

## *The Bastion of* FRANCE.

IN a Place, called *the Bastion of* France, there was a Mission of Barefooted *Augustins* for *Numidia*, and other adjacent Provinces; but it was suppressed by the Death of a *French* Merchant, who maintained it. In the Year 1667, it was proposed to restore that Mission; another Merchant having offered to be at all the Charges necessary to keep it up. The Congregation writ about that Affair to Cardinal *Roberti*, who was then Nuncio; but he never made any Answer. It would not be amiss to write to the present Nuncio about it.

TA-

## TABARCA.

TABARCA is a small Island, not far distant from the Coast of *Barbary*. It has been possessed about these Hundred Years by the Family *Lomellina*, who have there a Castle very well provided. That Island is inhabited by about Six Hundred Catholicks, most of which are Soldiers, and Officers; with the Governor and his Family. Two *Augustins* perform the Function of Curates, and acknowledge the Archbishop of *Genoa* for their Ordinary. There was heretofore a Mission of *Capuchins*; but it was suppressed in 1651, as being unnecessary.

## CAPO NEGRO.

THIS is a Promontory lately conquered by some Gentlemen of *Genoa*, who have fortified it to secure their Goods. All the Inhabitants are Catholicks. Having obtained Two Religious from the General of the *Capuchins*, to be their Spiritual Directors, they endeavoured to procure them the Authority of Missionaries, which Your Holiness would not grant. We hear now, that the *Turks* have burnt that Place, and imprisoned the Governor, and some other Persons.

## MELILLA.

THE *Capuchins* have Hospices at *Melilla*, *Penon de Velez*, and *Porto di S. Michele*. In 1662, the Provincial of *Andalusia* desired to settle there a Mission of those Religious. But the Congregation being informed by the Nuncio of *Spain*, that the *Capuchins* of those Three Places were not allowed to preach the Catholick Faith to the Infidels, and that they were only designed for the Garison, which the King of *Spain* keeps there, refused to give them the Title of Missionaries. However, if any Progress could be made among those Infidels, by sending a greater Number of Religious, it would be no Prejudice to the Garison; and therefore the present Nuncio should be consulted about it.

## BONA.

BONA is the Ancient *Hippo*, where St. *Augustin* was Bishop. The Barefooted *Augustins* made heretofore a great Progress in that Place; and because there are many Catholicks in it, the Congregation was frequently desired to settle there a Bishoprick, a private Person offering to give Three Hundred Crowns a Year for that Purpose. But because the Order of St. *Augustin* made the same Offer, they had the Preference given them by the Congregation in *March* 1644; and the next Month, a certain Time was set for the Endowment of that Bishoprick. It does not appear that any thing has been done towards it; nay,

nay, we hear now, that there is no Mission of the Barefooted *Augustini* in that Place.

## TREMISEN.

THIS Kingdom was formerly the *Mauritania Cæsariensis*: It is a Barren Country, and full of Desarts. In the Year 1641, the Barefooted Fathers of the Redemption were appointed Missionaries, and ordered to live there, not only in the Time of the Redemption, but continually, for the Assistance of the Catholick Slaves, as is practised in *Barbary*. We have no Account of them, and know not whether they continue to live there.

## CAPO-VERDE.

*CAPO-VERDE* was so called from a great many Woods, which are green all the Year. It is a very fruitful and Populous Country. There are many Habitations, like small Boroughs, Two or Three Leagues distant one from another. The Houses are covered with Rushes; the Inhabitants are quite Black, and go almost stark naked. Their Religion has some resemblance with that of *Mahomet*, though they worship the Rising Sun. Their King is a very potent Prince: He always keeps Three or Four Thousand Horses, and is so far a lover of Foreigners, as not to suffer that any wrong should be done to them; but he gives them no Assistance, and expects to receive continually Presents from them. In the Year 1636, the *Capuchins* of the Province of *Normandy* were sent

Missionaries to *Cape-Verde*, and their Provincial had the Title of Prefect given him. They made some Progress, but they left that Country because they could not live in it. The Fathers of the *French* Mission, in their way to the Isle of St. *Laurence*, give some Assistance to those few Christians, who remain at *Cape-Verde*.

## SENEGA.

SENEGA is a small Kingdom upon a Branch of the River *Niger*; and therefore it is also called *Rio di Senega*. The *French* drive a great Trade there: which is the Reason why in the Year 1673, the Provincial of the Third Order of St. *Francis* at *Paris* desired of the Congregation, that he might send thither some of his Religious. The Congregation refused it, because they believed then that the *French Capuchins* were in *Sierra di Leone*, to whom the Mission of *Senega* had been also granted. But those Missionaries are not gone thither; and therefore the Kingdom of *Senega* remains deprived of Spiritual Assistance. The Nuncio of *France* should be informed of it.

Missions have been founded in many other Kingdoms and Provinces of *Africa*; but they have been also forsaken, without giving notice of it to the Congregation. Wherefore, it was decreed in the Year 1651, that Missionaries should not be allowed to forsake their Missions without leave from the Congregation. This Order is not observed.

CONGO

## CONGO *and* ANGOLA.

THE Kingdom of *Congo* lies upon the Western Shore of *Africa*, and reaches almost to the Confines of *Æthiopia*. It is divided into Six large Countries, and inhabited by Christians and Heathens. It was converted to the Christian Faith by the *Portuguese*, about the Year 1590; and Pope *Clement* the VIIIth granted them a Bishop, Erected a Cathedral in the Capital City called St. *Salvador*, from that Church, and put it under the Archbishop of *Lisbon*. But the *Portuguese*, who pretended to have the Nomination of that Bishoprick, furnishing it with a certain Sum of Money, removed it from St. *Salvador* to *Luanda*, and called it no longer the Bishoprick of *Congo* or St. *Salvador*, but of *Angola*. The Congregation, in order to take care of the Christians in those Parts, Founded a Mission of *Capuchins* in the Year 1641, not only for the Kingdom of *Congo*, but also for that of *Angola*, (commonly called *Masamba* by the *Portuguese*,) and for that of *Casange*, which reaches a great way into the Inland. Those Missionaries make their Residence at *Luanda*, where they have a Church, and a Convent, with a Quire. They have made a very great Progress in those Kingdoms, and converted a great Number of the Inhabitants, who have often desired that the Holy See would send them some Bishops. Whereupon the Congregation, to avoid the Difficulties of the Nomination abovementioned, decreed that a Bishop *in partibus* should be sent into *Congo*, and pitched upon *D. Francesco Staibano*, a *Neapolitan*; but that Decree was superseded

seded for some Political Reasons alledged by the Minister of *Portugal*.

The Missionaries have introduced into those Kingdoms, Baptism, the Use of Confession, and of the Eucharist, Extreme Unction, and Marriage. A Fraternity of the *Rosary* has been Founded there, and Two at *Loanda*: One for the *Europeans* and another for the Natives, besides a Congregation for the Reformation and Education of Young People. The Conversion of the Inhabitants would be attended with better success, were it not for the Tyranny of the Nobility, who being extremely addicted to Rapine, think it Lawful and Honourable to take away other Mens Goods. And therefore the People, who are rather Slaves than Subjects, dare not depart from their Example, though they appear well affected towards the Missionaries.

There is no Place in the Kingdom of *Congo*, (and much more) in other Countries not so well instructed in Christianity,) but what has an Idolatrous Priest, who is a Necromancer, and a Sorcerer. Though those Priests fear and shun the Missionaries, freely confessing that they cannot withstand the Ministers of our God; yet they leave nothing unattempted to pervert the Simple, and do very much prejudice our Religion. As for what concerns the want of Christian Priests, it is undeniable that their Number will never be sufficient, unless the Natives be ordained, as the Congregation has frequently declared. Nay, that Society writ to the King of *Congo* himself, and exhorted him to set up a Seminary to be maintained with the Tithes; but hitherto the Thing has had no effect. Twelve *Capuchin* Missionaries have lately been sent thither, with Father *Paolo Francesco* of the Port of St. *Maurice* their Superior, who having received a great many Favours from

Your

Your Holiness, desires still that he may make use of the Novices in the Convent of *Loanda*, to increase the Mission, without getting all the Missionaries from *Italy*. I should think it better for that People, to send thither an Apostolical Vicar with the Title of Bishop, who being there with the *Capuchins* might ordain Priests, when they have been instructed by them, and settle those Kingdoms more effectually in the Catholick Faith. But I am afraid this Holy Design will be opposed by the King of *Portugal*, who has now sent into *Angola* a Bishop nominated by him, and confirmed by the Holy See. That Bishop will do little good in *Congo*, not only because of the vast Extent of that Country, but also for Political Reasons, considering that the King may suspect the Intercourse of his People with the *Portuguese*, especially in the Country of *Sogno*. Though the Prince of that Country is Tributary to the King of *Congo*, yet he is very powerful, and has lately been engaged in a great War with the *Portuguese*, who designed to subdue him; but their Attempt proved unsuccessful, and that Prince begged the Interposition of Your Holiness to procure him a Peace. Wherenpon, the Congregation having write to the Nuncio of *Portugal*, he answered, that he hoped every Thing would be now quieted there, by the Arrival of the New Viceroy. That Prince, (who is Elective,) is a good Catholick, and has a great Esteem for the Missionaries, and therefore deserves the Protection of Your Holiness.

## MADAGASCAR.

THE Isle of *Madagascar*, or *St. Laurence*, lies over against the *Eastern* Shore of *Africa*, and is as large as *Great-Britain*. The *Dutch* landed in it, and fortified themselves in a Port; but they were expelled by the Inhabitants, who are Idolaters. Afterwards the *French* took Possession of the same Port, and built a Fort upon the very Foundations of that, which had been built by the *Dutch*, and demolished by the Inhabitants. Eight Missionaries were sent thither by the Founder of the Mission, *Vincentio di Paulo*, with the Permission of the Congregation; and they converted Five Thousand People in a short Time. The Marescbal *de M*—— desired, in the Year 1661, that a Bishop should be settled in the Isle of *Madagascar*; and he offered to assign a sufficient Revenue, not only for the Bishop's Maintenance, but also for that of the Clergy. The Congregation answered, That since that Island did not afford what was necessary to erect a Cathedral, it would be better to send thither a Titular Bishop, invested with the Power of Apostolical Vicar. Whereupon the Marescbal proposed Two *Capuchins*, that one of them might be elected Apostolical Vicar; but the Congregation rejected that Proposal, not thinking it proper to send other Monks into that Island, where the Fathers of the Mission were already, and made a very great Progress; the more, because some *Augustins*, and Barefooted *Carmelites*, had been there, and then went away. I hear now, that the *French* have also been expelled from thence, and that the Fathers

thers of the Mission are resolved to forsake it, not being able to live there longer.

## MONOMOTAPA.

IN the Year 1630, the Holy See had an Account of the Conversion of the Emperor of *Monomotapa*, made by Father *Aloisio dello Spirito Santo*, a *Dominican*, who desired the Congregation to send him Missionaries. Whereupon a Letter, concerning the Choice of some Religious, was sent into *Portugal*; and in the Year 1632, Ten Missionaries set out from thence, by the King's Order, for *Monomotapa*. From which Time we have had no further Information.

Such is the Present State of Christianity in *Africa*. That Country is inhabited by the *Mahometans*, only towards the *Mediterranean* Sea; and the greatest Part of it is possessed by Schismaticks or Infidels. So that it would be no difficult Thing, to settle the Catholick Faith in all that Part of the World, as it has been already settled in the Kingdom of *Congo*, if New Missions were sent thither, and if those that have already been founded, did not remove from thence.

## AMERICA.

AMERICA, (otherwise called the *West-Indies*,) is a New World of a larger Extent than *Asia*, *Africa*, and *Europe*, taken together; and yet it has not been wholly discovered. The greatest Part of it belongs to the *Spaniards* and *Portu-*

*guese*; but the *French*, *English*, and *Dutch* have also a considerable Portion of it. There are in *America*, Bishopricks, Universities, Convents, and Missions; and therefore if it be viewed at a distance, it seems to be a New well-settled Christianity: But if we take a nearer Survey of that Country, the Catholick Religion has made a very small Progress in it; I don't mean in the Provinces subject to Catholick Princes, but in the vast Number of those, that profess still Idolatry, and in those that are possessed by the *English* and *Dutch* Hereticks.

That Continent is divided into Two great *Peninsulas*, joined together in the Streight of *Panama*. The one is called *South America*, and contains *Peru*, *Brasil*, the New Kingdom of *Granada*, the New *Andalusia*, *Cartagena*, *S. Marta*, *Venezuela*, *Popaian*, *Quito*, *Paraguai*, *Guiana*, and *Chili*, as far as the Streight of *Magellan*, besides the Isles *Antilles*. The other *Peninsula*, called *North America*, comprehends *New France*, *Virginia*, *Florida*, *New Spain*, *New England*, *New Holland*, *New Mexico*, *New Biscay*, and the Great Island of *California*, besides many other Provinces altogether unknown.

*Christopher Colombo* began to take Possession of the *West-Indies*, in the Name of the King of *Castile*; which occasioned several Disputes between that Prince and *John* II. King of *Portugal*. Pope *Alexander* VI, to whom the Decision of this great Contest was referred, divided the World in such a manner, that excepting those Countries already possessed by Christian Princes, the *Eastern* Part should belong to the Crown of *Portugal*, and the *Western* to that of *Castile*: To this end, he drew an imaginary Line, a Hundred Leagues more *Westward* than the Isles *Azores*, and *Capo Verde*. The Crown of *Spain* pretends, that

that these Two Things are contained in the Pope's Bull, 1. That he grants all the *West-Indies* to the Kings of *Castile*. 2. That he gives them a full Power to provide the Inhabitants of those Countries with Ecclesiastical Ministers. As to the First, many Authors have warmly debated this Question, *viz.* Whether the *Spaniards* could Lawfully deprive the *Americans* of their Dominions: And there are many Arguments for the Affirmative and the Negative. As for what concerns the Second Head, which is the Ground the *Spaniards* go upon, for their Right of Patronage in the *West-Indies*; if they urge for it the Bull of *Alexander* VI, 'tis certain it gives the Kings of *Castile* no other Spiritual Power, than that of taking upon themselves to send into *America* good and honest Monks, well approved by their Orders and Superiors, for the Propagation of the Catholick Faith. The Pope means this, only with respect to the Charges of the Voyage, and the Conveniency of Shipping, referring himself to the Promises of the King and Queen of *Castile*, as it appears from the Words of the Bull. *Et non dubitamus pro vestra maxima devotione, &c.* But though the Right of Patronage is only acquired by the Foundation, Building, *&c.* of Churches and Monasteries, which have been erected by the Industry of the Monks, and the Charity of the *Americans*; yet by means of the Tribunal, called *The Tribunal of Force*, the Vice-Roy, and the Lay Magistrates, intrude themselves into all Ecclesiastical Matters, even so far as to punish the Bishops.

Besides the above-mentioned Bull of Pope *Alexander*, there is another of *Adrian* VI. in Favour of the Regulars, which those of *Castile* call the Bull *Omnimoda*, and they put such a wide Construction upon it, that without minding the Conditions and Restrictions contained in it, they fancy they may do any Thing. Hence it is, that,

even without any Lawful Cause, they dispense with the Restitution of other Mens Goods, dissolve Marriages that are not consummated, and Vows of a Solemn Profession: and do many other Things, which the Holy See does seldom or never permit. The Congregation has often doubted whether one may give any Credit to that Bull, because it is not to be found in the Registers, and because that Pope was not then at *Saragoza*, though the Bull be dated from thence. The *Mendicants* obtained also from the Blessed *Pius* V, after the Council of *Trent*, the Liberty of exercising the Office of Curate in their Convents, or in any Country, (provided they understood the Language of it,) with the bare Permission of their Superiors in the Provincial Chapters, without asking it of their Ordinaries. But this Bull was revoked by *Gregory* XIII, who brought it to the Terms of the Council of *Trent*, which subjects the Regular Curates to the Examination, Jurisdiction, Visitation, Correction, and Dominion of the Bishops. And though *Gregory* XIV. restored many of their Privileges, yet they were still revoked by another Bull of *Gregory* XV. Nevertheless the Monks, the *Mendicants*, and the Military Orders, exempt themselves from the Jurisdiction of the Ordinaries, putting into their own Churches Curates independent from the Bishops, and alledging for it, not only the said Bull of *Adrian* VI, which they pretend to remain in full Force, but also a Modern Brief of *Urban* VIII, (directed to the Bishop of *Gravina*, who was then Nuncio in *Spain*,) whereby it is ordered that the Execution of the derogatory Bull of *Gregory* XV. be superseded in the Kingdoms of the Crown of *Castile*. Besides, in the Year 1653, (the Tenth of *June*) a Writ of the King of *Spain* was drawn up at *Madrid*, whereby the Vice-Roy of the *West-Indies* was impowered

impowered to chuse and approve the Persons that were to be made Curates, Provincials, Commissaries, Wardens, and Priors, and to turn them out of their Offices, in his Majesty's Name, whenever it should be necessary. It impowered also the Archbishops to visit the Regulars in Matters relating to the Care of Souls, besides many other Orders about the Ecclesiastical Government of the Holy See. And though the Regulars opposed that Writ at *Madrid* and at *Rome*, yet they obtained no Redress: and so, the *others* remained in Possession of their Pretensions.

Such is the present State of the *West-Indies*, as they are governed by *Spain*, which pretends that the King is the Apostolical Delegate, and Supreme Director of the Ecclesiastical Hierarchy in those Countries. Many Churches have been erected from the Time of *Leo* X. 'till now, at the Nomination of the Catholick King, *viz.* Five Archbishopricks, and other large and Rich Bishopricks; but I shall only mention those Provinces, where there are, or have been, Missions for the Conversion of Infidels.

## PERU.

TO begin with *South America*, I shall in the First Place give an Account of *Peru*. It is divided into many large Provinces. *Lima*, the Chief City of that Country, is an Archiepiscopal See, and the usual Residence of the Vice-Roys, and Council of the *Indies*. Excepting some Towns, and other Places frequented by the *Spaniards*, the remaining Part of *Peru* is inhabited by a vast Multitude of *Infidels*, who live without Government. They are all Idolaters: Some Worship the Sun,

and therefore build their Houses and Cottages with the Door towards the *East*. Others Worship the Moon, others the Stars, and others Worship Trees. They are all full of Superstitions, addicted to Witchcraft, and converse with the Devil, in such a Manner that many, after they have been baptized, relapse into the same Errors. Being naturally very Lustful, they make no Difference between both Sexes, have no Regard to any Degree of Consanguinity, and even Sin with all Sorts of Animals. So that the Missionaries take more Pains to root out the Vices of the New Converts, and to make them obey the Law of God, than to settle them in the Catholick Faith. And because the *Peruvians* live in the most inward Parts of the Country, and have therefore a greater Liberty, and more Occasions to Sin; the best way the Missionaries can take, is to remove them from thence with their Families to those Places, which are inhabited by Christians, that Shame, Fear of Punishment, the frequent Preaching of the Gospel, and the Use of Sacraments, may keep them from relapsing into their Errors. But 'tis a very difficult Thing, even for the most civilized and the best disciplined Christians, to put off the Old Man, and renounce their ill Courses; and therefore 'tis no wonder, if the Missionaries meet with great Difficulties in reforming the Manners of the *Peruvians*, and find themselves exposed to several Dangers upon that Account, so far as to be sometimes deprived of their Lives. When the Missionaries have removed them to the Christian Habitations, they use, by reason of their great Numbers, and for want of Churches, to set up great Crosses to be Worshipped by them. Afterwards they build an Altar to Administer the Sacraments to that People, and make them hear Mass, preaching and teaching the Christian Doctrine: And

to

to that End, they take great Pains to learn the Language. Father *Paul di Roias* an *Augustin* spent above Forty Years in this Apostolical Ministry, and converted an innumerable Multitude of Infidels in that Country, and even in the remotest Provinces. The Missions, that have been sent thither at several Times by the Apostolical See, consisted of the *Dominicans* of the Province of *Peru*, and of *Augustins*, and *Minor Observantins*, among whom the Blessed *Francis Solano* made a wonderful Progress, as it appears from his Process drawn up by the Congregation of Rites.

## RIVER *of the* AMAZONS.

THE People of the *River of the Amazons* were discovered in the Year 1638, by Father *Christopher D*———, a Jesuit, who published a Relation of that Country in *Spanish*. They Worship Three Sorts of Idols, which they keep in a certain Place of their Habitations, and implore their Assistance in Fishing and Seed-time, and in Time of War. Hence it is that one of the Principal Inhabitants, seeing that the *Spaniards* had crossed so many Countries without any harm, desired with great Earnestness that they would give him one of their Gods, who were so careful to preserve them. Whereupon the *Spaniards* left him a *Crucifix*, which he received with great Veneration, and promised to Worship and Invoke him in his Wants. That People are very sensible and good natured: They have an admirable Skill in Handy-Works, and converse with great Simplicity and Affability even with Foreigners; offering them what they have, receiving them dancing, and giving them other Marks of Love.

They

They are of a middle Size, not so Olive-coloured as the *Brasilians*; and the Author, just now mentioned, says, there is in that Country a Nation of Giants Sixteen Palms high, and another of Warlike Women without Men; which is the Reason why the Country is called the *River of the Amazons*. The Air is not very wholsome by reason of the Marshes; and there is a great Lake, called the Lake of *Parimao*. Many Missions have been sent thither at several Times, *viz.* of the *Capuchins* of the Province of *Valencia*, of the *Minor Observantins* of the Province of St. *Antony* of *Portugal*, and of *Dominicans*; but we don't know what they do, nor what they have done.

## *The* ANTILLES.

THE *Spaniards*, who set out first of all to conquer the *West-Indies*, went through the Isles that lie near the Coast of *America*, and called them *Isolas Antillas*; and the *French* to this very Day call them *Antilles*, or *Caribes*, from a barbarous Nation of this Name, which lived there. The *Spaniards* landed in those Islands; but not thinking them worth invading, they were contented to take Water and Refreshments, in order to pursue their great Design, which was to make themselves Masters of the Continent. A *French* Gentleman of *Normandy*, seeking his Fortune by Sea, was accidentally driven into one of those Islands, now called St. *Christopher*, where he began to settle himself; and at the same Time an *English* Gentleman, whose Name was *Warner*, came also into that Island. Being both equally Strong, they agreed together, and divided it between them; but at last the *French* Gentleman

remained

remained absolute Master of it, and after his Death left it to the Order of *Malta*. Those Knights, after they had been possessed of that Island for a long Time, were obliged by Reason of their excessive Expences to sell it to the King of *France* for the Price of a Hundred and Fifty Thousand Crowns. The King granted many Privileges to his Subjects in that Island, and gave them leave to settle Colonies in that Tract of Islands lying between the Tenth and Twentieth Degrees of *Northern* Latitude. That Company, after the Death of Cardinal *de Richelieu*, who had made himself the Director of it, began to fail; so that the greatest Part of those Islands came into the Hands of private Men, who bought the Property of them with the King's Consent. But some Years ago that Company was set on Foot again by the Present King *Lewis* XIVth. with good Success, especially in what concerns the Spiritual Government.

Some of those Islands belong to *England*, some to *Spain*, others to the *Dutch*, and others to the most *Christian* King. Besides the *Europeans*, they are Inhabited by the Barbarians, whose Conversion is very difficult by reason of their Language. Their Children learn the *French* Tongue, and at the same Time are instructed in Religion. Father *Breten*, a *French Dominican*, who has lived many Years among that People, has composed a Grammar, a Dictionary, and a Catechism, in their Language, whereby the Conversion of those Infidels may be made more easy. As for the State of Religion in these Islands, it appears that in those which belong to the *French*, *viz.* St. *Christopher*, *Cayenne*, *Martinico*, *Guadaloupe*, and others, Idolatry is wholly rooted out, and no other Religion allowed but the Catholick. The *Calvinists* are excluded from Publick Offices. The *Domini-*

*cans*

*cans* perform the Mission: They have the Care of Souls, and are more Numerous and Powerful than the other Monks. Some Jesuits lived heretofore in the Isle of *Cayenne*, and were made Prisoners by the *Dutch*, when they took it: The *Capuchins* are also gone thither. The barefooted *Carmelites* are in St. *Christopher*, but take no Care of Souls: There is also a certain Number of Secular Priests without any Authority, whom the Jesuits oppose with all their might; for, according to their Custom, they would fain be alone in that Plentiful and Delightful Island. The Heresies of the *English* and *Dutch* are professed in those Islands that belong to them. Two Sorts of Infidelity prevail in the *Antilles*. The First is that of the Natives; and there is little Hopes of converting them, because they are wild and barbarous, and Enemies to Human Society. They Worship the Devil, who uses to beat them horribly; but after they have been baptized, he can do them no harm. Another Obstacle to their Conversion is their being engaged in Wars with the *English*, who give them no Quarter; and therefore they bear an implacable Hatred to the Christian Name. The Second Sort of Infidelity is that of the Negroes, who are carried by the *English* and *Dutch* from the Coasts of *Africa* to be sold in these Islands. They make the greatest Riches of the Country; for their Masters put them to any Work, and use them like Beasts. To conclude, the Catholick Religion runs no hazard in the *Antilles*, because the *English* and *Dutch* are not able to expel the *French* from thence.

BRASIL.

## BRASIL.

BRASIL, a vast and fruitful Country, lies between the River *Maragnan* on the *North*; and *Rio de la Plata* on the *South*. It is Five Hundred and Fifty Leagues long, Two Hundred broad, and Nine Hundred in compass. This Country was discovered by the *Portuguese*, under the Conduct of *Americo Vespucci a Florentin*. Being sensible that it was very Fruitful, though uncultivated by Reason of the Barbarousness of the Inhabitants, they attempted to make themselves Masters of it, by building several Forts along the Sea, and settling some Colonies of *Portuguese*. By which Means those Barbarians being quickly civilized, returned to their Villages, and betook themselves to Plough the Ground, and to Trade, especially in Sugar. The *Portuguese* remained in Possession of *Brasil* without any Disturbance, as long as their Kings Reigned; but when the Crown of *Portugal* came into the Hands of the Catholick King, the *Dutch* being engaged in an obstinate War with that Prince, and invited by many *Jews*, who lived in *Brasil* for the sake of Trade, undertook to conquer that Country; which they did without any great Labour, not only because the *Spanish* Forces were taken up with other Wars, but also because the *Dutch* granted Liberty of Conscience to every Body. In Process of Time the *Dutch* Government growing too severe, the greatest Part of the People revolted under the Conduct of *John Fernandez*, and *Antonio Cavalcanti*, who having got together Fifty Thousand Men, made themselves Masters of all the strong Places, excepting *Recifo*, and expelled the Dutch from that Country; and

though

though the latter sent a New Fleet, yet they could not retake it. Thus the Crown of *Portugal* remained in Possession of *Brasil*. There was then but one Bishoprick, *viz.* in the *Bay of All-Saints*, now erected into an Archbishoprick by Your Holiness. The Mission of the *French Capuchins* of the Province of *Bretagne*, which was founded in 1634, resides there. Some Religious going into *Guinea*, made some stay in the Isle of St. *Thomas*: That Island was afterwards taken by the *Dutch*, together with *Angola*; and the *Portuguese* being expelled from it, those Religious were transported with them to *Olinda*, which had been recovered by the King of *Portugal*. They found the Catholick Religion in great Confusion, not only by reason of the *Jews*, but also upon Account of the Hereticks, who having expelled the Catholick Priests, that they might more easily introduce the Doctrine of *Calvin*, married the Daughters of the *Portuguese*, even against their Will. The *Capuchins* opposed such an Attempt with so good Success, that the *Dutch* were expelled from *Recife* in *Pernambuco*; by which Means that Part of *Brasil* returned to the Obedience of the King of *Portugal*. A Lay-Brother *Capuchin* did very much distinguish himself upon this Occasion: Being skilled in the Art of War, he directed the *Portuguese* Army to recover the Fort; and therefore the Restoration of the Catholick Faith in *Brasil* may justly be ascribed to the *Capuchins*. The *Portuguese*, in order to shew their Gratitude to those Fathers, gave them a House, which is their Residence, at *Recife*, another in *Olinda*, and a third in *Rio di Gennaro*; and *John* IV. King of *Portugal* gave them an Hospice in *Lisbon*. Those Religious Preach, Administer the Sacraments, and instruct not only the Natives, but also the Negroes of *Guinea* and *Æthiopia*, who are there in great Numbers.

bers. In the Year 1664, that Mission, which was at first confined to *Pernambuco*, was extended to all *Brasil*; and some Years ago those Missionaries went a Hundred and Twenty Miles from *Recife* through Mountainous and Desert Countries, where they found, in vast Forests, a great Number of Men, who lived like Beasts. And because those Men used to marry without any Regard to the Degrees of Consanguinity, the Missionaries obtained the Power of dispensing in the Second Degree those who embraced the Catholick Faith. *Olinda* and *Pernambuco* have been made Bishopricks by Your Holiness, at the Nomination of the Crown of *Portugal*, and they are Suffragans of the Archbishop of the *Bay of All-Saints*. In the said City of *Olinda*, a Congregation of Priests has been lately founded, with the Rule of St. *Philip Neri*. Part of their Institution consists in performing the Mission for the Conversion of Infidels, according to the Power granted them by the Congregation.

## RIO DI GENNARO.

THE Provinces of *Rio di Gennaro*, situated in the *Western* and *Southern* Parts of *Brasil*, towards the River *de la Plata*, were at first in the Diocese of the *Bay of all Saints*; but they were divided from that Diocese for very good Reasons, mentioned in the Brief of *Gregory* XIII. of the 19th of *July* 1675. It was thought fit to appoint in those Provinces a Vicar, with the Title of Administrator of *Rio di Gennaro*, because that Country reached Nine hundred Miles from the *City of all Saints*, where the Bishop of *Brasil* resided. The Administrator had, by virtue of the Pope's Brief, an Episcopal

piſcopal Juriſdiction, excepting the Functions belonging to the Biſhop: And in this God knows how he behaved himſelf; for the other Biſhops were at a great diſtance. This Eccleſiaſtical Miniſter was elected by the King of *Portugal*, without any Approbation of the Holy See. When that Country was poſſeſſed by the Catholick King, the Holy See was deſired to erect a Biſhoprick in it, which was not performed: And therefore that large Country ſuffered very much for want of a Biſhop, at leaſt for the Ordination of Prieſts. Your Holineſs has remedied the like Evil, by erecting the City of St. *Sebaſtian* into a Biſhoprick. That large Country runs Four hundred Leagues along the Coaſt, being divided into ſeveral Governments, and containing many Villages and Towns, the Capital whereof is the City of St. *Sebaſtian* in the Twenty-third Degree of *Southern* Latitude. It was formerly built upon a Mountain by reaſon of the Wars with the *Indians*, and afterwards rebuilt in the Plain. It contains about Two thouſand *Portugueſe*, and above Six thouſand *Negroes*, and *Indians*; and having a Territory of forty Leagues very well inhabited, the whole contains above Twenty thouſand Souls. There are in that City four Convents, *viz.* of *Carmelites*, *Benedictins*, *Franciſcans*, and *Jeſuits*; and the latter teach in their College the *Latin* Tongue, Logick, Philoſophy, and Theology, both Scholaſtical and Moral.

PARA-

## PARAGUAI and CHILI.

THE Provinces of *Rio de la Plata*, or *Paraguai*, situated between *Brasil* and *Peru*, are the Richest and the most Plentiful, in *America*, and contain three Cities with *Spanish* Colonies in them, *viz.* the *Assumption*, *Cividad Real*, and *S. Cruz della Sierra*, which is the Seat of the Bishop *de la Plata*, and of the Governor and other Officers. The Kingdom of *Chili* has a very long Coast upon the *South*-Sea, with a Chain of Mountains, like our *Alpes*, and reaches to the Streight of *Magellan*. It is a populous and plentiful Country, and has some Gold and Silver Mines. The chief Town is *S. Jago*, a *Spanish* Colony, with an Episcopal See. There are in it *Dominicans*, *Franciscans*, and Fathers *della Mercede*. Two other Towns stand in the Mountains, besides that of the *Conception* built upon the Shore, and some others dispersed along the Coast. The *Patagons* live upon the Confines of *Chili*, towards the Streight of *Magellan*, and have never been subdued; nor did any body venture to penetrate into their Country. *Diego de Valdez* settled a Colony in a part of that Streight, and called it St. *Philip*; but not long after, some *Englishmen* being arrived there, found all the Inhabitants starved to death; and therefore that Port is now called the *Port of Famine*. The Streight of *Magellan*, which was very dangerous by reason of its Length, Narrowness, and continual Storms, is not now frequented, because another Streight more commodious and shorter, towards the Antartick Pole, has been since discovered by one *Le Maire*, whose Name it bears. The Jesuits, who were in *Brasil* and *Peru*, in the Year 1580, began

to extend their Missions into the Inland Provinces; and Father *Alfonso Parsena*, one of the first who penetrated into them, baptized in less than Ten Years above Twenty-five Thousand Barbarians, and Father *Emanuel Ortega* a greater Number, in the Provinces of *Paraguai* and *Guaira*. Being encouraged by this Progress, they penetrated as far as *Chili* in the Year 1593; and having converted there many Nations, performing their Mission without stopping in any particular Place, but going up and down among those Barbarians, they founded afterwards in the Year 1607, the Province and Mission of *Paraguai*, which took in a hundred and fifty Leagues in length, having added to it *Chili*, and *Tucuman*, with a design to subject that Country not only to Christ, but also to the King of *Spain*, persuading those Barbarians to live together, that they might be better instructed. And in the Year 1675, the Kingdom of *Chili* having been separated from *Paraguai*, the Fathers who remained in this last Country, besides their great Labour in those Parts that were subject to the *Spaniards*, ran over a great many unknown Places; and having erected there above eighty Churches, made those Barbarians more sociable, and in a great measure Catholicks.

## *The* NEW KINGDOM *of* GRANADA.

THE *New Kingdom of Granada*, bordering upon *Peru*, and divided from *New-Granada* in the *Northern America*, is subject to the Crown of *Spain*. It contains the Prefectures of *St. Martha*, *Nuova Cartagena*, and part of *Popaian*. It is a plain Country, full of good Pastures, and consequently abounding with Cattle; and there are in it some

Gold Mines. The Inhabitants are very active, and apply themselves to Trade. The chief Town is *Santa Fe di Bogota*, a Metropolitan See, where there are some Convents of *Dominicans* and *Franciscans*. The Province bordering upon *New Cartagena* is a Country inhabited by Heathens, who live dispersed up and down in Cottages. Each Nobleman has many Concubines, the first whereof is his Wife, and her Children are the Father's Heirs. They offer no Sacrifices; but they practice Divination, and converse familiarly with the Devil, who answers their Petitions. They are so barbarous that they have no Notion of Rewards and Punishments after this Life. Father *Alfonso della Croce*, a Bare-footed *Augustin*, converted Eight thousand of those Heathens to the Christian Faith; and therefore on the 7th of *August* 1629, twelve Religious of that Order were sent Missionaries into that Country: That Father was made their Superior; and his Power extended also into the adjacent Provinces. This Mission was afterwards confirmed for Twelve other Religious in the Year 1639, upon consideration of the great Progress which was made in the Conversion of that People.

## TERRA FIRMA.

THIS Province, which lies in the Middle of *America*, and joins the two Peninsulas together, was at first called *Castiglia dell' Oro*. The Air is unwholsome by reason of the Marshes, and the Soil is barren. *Panama* is the chief City, and the Residence of the King's Officers, who govern also *Veragua*, another Neighbouring Province, which has several Gold Mines. A Mission of the Capuchins of *Castile* was founded at *Darien* in 1646,

confirmed in 1649, and then dismissed; because, though it began with great Zeal, yet it had no great Success. For the Inhabitants did not live together; but their Families, as 'tis practised among the *Indians*, were dispersed in the Mountains two or three Leagues one from another; which occasioned the Loss of a great deal of Time: and though other Missionaries were sent thither, yet they had no better Success. They were kindly received, and well used by the Natives; which was rather ascribed to the small Presents they received from the Missionaries, than to a true desire of saving their Souls: Whereupon the Provincial thought fit to recall the Missionaries. But the Congregation did not approve those Reasons, and ordered, that, notwithstanding the Difficulties just now mentioned, the Mission should be set on Foot again: It was conferred upon another Province of *Spain*, the 2d of *December* 1659.

## VENEZUELA.

VENEZUELA, so called, because the chief City is built in a marshy Place, like *Venice*, is a very fruitful Country, and contains several Gold Mines. The *Capuchins* of *Arragon* performed the Mission there, under the Direction of Father *Francis de Pampeluna*, and went also into *New-Andalusia*, near the famous River *Orinoco*, (where there are plentiful Salt Mines,) and as far as the Provinces of *Cumana*, *Caracas*, *Guarapiche*, *Guarachara*, *Aragua*, and *Amana*, where they began to make a great Progress. The Mission being increased to the Number of thirteen Missionaries, five Princes of those Provinces embraced the Christian Religion, and by their Letters paid Obedience to *Clement* IX.

IX. Those Letters were delivered by Father *Joseph de Caravantes*, one of the said Missionaries. After he had given an Account of the great Conversion of that People, Ten thousand having been baptized, the said Mission was confirmed by a particular Decree in the Year 1667. Between the River *Orinoco*, and the New Kingdom of *Granada*, there are many other Communities, each of which has a Head, or Prince, to whom they pay a great Respect. Before the *Capuchins* introduced the Christian Faith into those Countries, the Inhabitants went naked, and lived in a profound Ignorance of all things, excepting the Devil, whom they fear, believing that he can preserve or take away their Lives. Nay, some converse familiarly with him; and 'tis by their means that he sows many Errors, and endeavours to stop the Progress of the Missionaries. Polygamy prevails among that People; and such is the Fecundity of the Women, that were it not for the Plague, which frequently carries off great Numbers of Inhabitants, the Country could not contain them. They live generally like Barbarians, without Policy and Government, and are the most miserable Nation in the World, by reason of their Poverty, though they might live in Plenty without any great Labour. But though they are so Poor, yet they freely give what they have. They hate Foreigners; which is the Reason why the *Capuchins* could make no great Progress among them till the Year 1662: Besides, the Ministers of the Devil laid many Snares in their way; and it was by them that Father *Augustin Villabano* was killed in 1666.

## NEW-FRANCE, *or* CANADA.

I Proceed to the *Northern America*, and shall begin with *New France*, called also *Canada*. It is a vast Country; and though it be situated in the Temperate Zone, yet the Summer is extremely Hot, and the Winter extremely Cold. This Country was discovered by the *French* in the Year 1504, and is full of Mountains and Solitudes inhabited by Men commonly called *Savages*. There are also many other Places full of Heathens. They acknowledge the Immortality of the Soul, the Existence of good and bad Angels, and expect Rewards and Punishments after this Life. They have many superstitious Ceremonies, and invoke the Devil, to whom they sacrifice Dogs, and even Men, whom they roast and eat; as it happened in 1624 to *John de Verrazzano*, (a *Florentine* Captain in the Service of the King of *France*,) and his Companions. In 1632, the Most Christian King sent into that Country a Vice-Roy, and a Lieutenant-Royal, with some Ships. The Commandeur *de R*— in order to propagate the Christian Faith, carried along with him several *Recollects*, *Capuchins*, and *Jesuits*, to whom having assigned distinct Provinces, with leave from the Congregation, a great many Inhabitants embraced Christianity, especially in the Country of the *Hurons*, where the *Jesuits* made a great Progress in a very short Time; but being destroyed by the *Iroquois* their Enemies, many of those Fathers were martyrized. In the Year 1658, the Congregation sent into *New France* an Apostolical Vicar, with the Title of Bishop of P—. Afterwards, at the Sollicitation of the Congregation, a Bishoprick was erected at *Quebec* upon

upon the River of St. *Laurence*, where the *French* have a Castle and a Colony. The Vicar just now mentioned is nominated by the Most Christian King, and is a Holy and Apostolical Man. His Majesty gave him for his Maintenance the Abby of *M* —— of the Order of St. *Benedict*, in the Diocese of *Bourges*. There are now many Churches in *Canada*, served by a sufficient Number of good Priests; and in all the Places possessed by the *French*, there is a free Exercise of the Christian Religion, which has been spread even in the remotest Parts of that Country. The Number of the Converts, as it appears from an Account laid before the Congregation in 1666, amounted to Twenty thousand; and there were then Three thousand *French* Inhabitants. The *Jesuits* have two Churches, a College, and some Schools, at *Quebec*, and in some other Places. They have also two Missions, and make a great many Converts. There are two Nunneries, one of the *Hospitalers*, and another of *Ursulines*. In the Year 1671, the Nuncio of *France* demanded that some *Capuchins* should be sent Missionaries into a Country, called *Florida*, newly discovered in *North-America*; which was granted him.

## VIRGINIA.

VIRGINIA, under which I comprehend *New-England*, is a Country full of Woods and Lakes, and has a Vast and Uncultivated Plain. It abounds with Cattle, Fowl, and Fish. Sometime after it was discovered, the King of *England* sent thither a Catholick Earl, and another Nobleman, who was an Heretick. Those Two Lords were attended by Protestants and Catholicks, and Two Priests; so that the Catholicks

and Hereticks performed for a long time the Exercise of their Religion under the same Roof: Afterwards the Earl being returned into *England*, and giving an Account of the Nature of that Country, many Wealthy *Puritans* were desirous to remove thither, as they did in great Numbers, in the Year 1630. To prevent the Progress of their Doctrines, the General of the *Capuchins* was ordered to send into that Country a Mission of his own Order; and several *French* and *English* Religious went thither accordingly. That Mission was renewed in 1650, at the Sollicitation of the Queen Dowager of *England*; but it has been since forsaken. There are in *Virginia* above Fifty Thousand Inhabitants, most of them Infidels, many Heretical, and few Catholick Christians.

## NEW-FOUND-LAND.

NEW-FOUND-LAND is a large *Island*, belonging to the *English*: lying, almost in the Middle, between *England* and *Virginia*. The Inhabitants are much more sociable than the other *Americans*; and if the Catholick Religion was settled there, it might easily be carried into *New England*. Father *Simon Stock*, a Barefooted *Carmelite*, obtained from the Congregation, that a Mission of his own Order should be sent thither; and, notwithstanding the Difficulties raised by the General, the Thing was resolved upon. The Missionaries set out, accompanied by Two *English* Noblemen, who offered to carry them at their own Charges. The Jesuits went also into this Island. The Congregation has had no further Account of it.

## MARY-LAND.

MARY-LAND does also belong to the Crown of *England*. It was discovered by the *English*, and called by them *Maryland*, in Honour of their Queen *Mary*. *Charles* I. in the Year 1632, made a Grant of it to my Lord *Baltimor*, a Catholick, for himself and his Posterity, to reward his Services to King *James*. Besides, he gave him the adjacent Islands, to the Distance of Ten Leagues *Eastward*. By Virtue of this Grant, the first *English* Colony set out the next Year, 1633, under the Conduct of the said Lord's Brother; and Two Jesuits went with him, and performed the Mission there. A Mission might easily be settled in that Country, the said Lord having frequently desired it of the Congregation.

## CALIFORNIA.

CALIFORNIA is a great Island in the *South Sea*. The King of *Spain*, in the Year 1611, sent thither Three Ships with expert Men, and Three *Carmelites*, who baptized many Inhabitants. At present, 'tis not known what Missionaries are there: We only know, that in the Year 1636, the Nuncio of *Spain* was ordered to persuade his Catholick Majesty, to send into *California* a more numerous Mission of *Carmelites*, and *Augustins*, or other Religious.

NEW

## NEW MEXICO.

IN the Year 1596, Twelve *Minor Friars* entered into *New Mexico*, with many Soldiers, under the Conduct of Captain *John d' Ognati*. About Thirty Convents have been founded in that Country. In 1621, at the Sollicitation of the *Dominicans* of the Province of *Mexico*, the Provincial was empowered to send thither Thirty Religious, for the Conversion of the Heathens, in order to assist the *Franciscans*, who, according to the Relations of the same Year, had converted Five Hundred Thousand Heathens, whereof Eighty Six Thousand had been Baptized, and the rothers were Catechized. Three of those Religious were put to Death for the Catholick Faith, in the Year 1634, in that Part of the Country which had not been subdued by the *Spaniards*.

## MEXICO, *or* NEW SPAIN.

THE Great Kingdom of *Mexico* does not yield to any other Part of the New World, in the Fertility of the Soil, the Excellency of the Climate, and the Multitude of Inhabitants. It affords plentifully every Thing necessary for Life, excepting Wine and Oyl: It has some Gold Mines, but those of Silver are larger, and more copious; and it is chiefly out of them that Silver is brought into *Spain*, the Silver Mines of *Potosi* in *Peru* being very much decayed. The Isle of *St. Domingo*, (otherwise called *Hispaniola*,) and that of

*Cuba*

*Cuba* go also by the Name of *Mexico*. There are Two Bishops in those Islands, and some Convents; and the *Spaniards* stand always upon their Guard for fear of the *English*, and even of the *French*, who possess Part of *St. Domingo*, and several other lesser Islands. The Kingdom of *Mexico*, in the Continent, begins with the Province of *Jucatan*, the first that was conquered by the *Spaniards*: Hence it is that they called the Chief City *Vittoria*, which before went by the Name of *Pantancau*. This Kingdom is situated in the Middle of *America*; by which means it partakes of the Product and Goods of all the other Countries. The farther it reaches towards the *North*, the larger it grows between the *South* Sea and the *North* Sea. It was formerly a very Ancient Empire; and when the *Spaniards* came into it, the Emperor was killed, and his Treasure concealed, some say in the Marshes of *Mexico*, and others under Ground. It cannot be denied, that this great Emperor was subdued by the *Spaniards*, with a great deal of Bloodshed, several Hundred Thousands of the Natives having been killed, even after they had submitted to the *Spanish* Yoke. The *Mexicans* came anciently from *New Mexico*, to live in this fruitful Country, which was then inhabited by the *Otomites*, who being unwilling to have Foreigners among them, forced them to fly into the Isles of the Gulph of *Mexico*. The latter being grown more numerous, attacked the *Otomites*, to revenge themselves for being expelled by them, and made themselves Masters of their Country. It was then that the Empire of *Mexico* began; and it lasted above Eight Hundred Years. That People lived for a long Time according to the Dictates of Nature; but being deluded by the Devil's Answers, they did so far deviate from those Precepts, that there hardly remained any

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Appearance of them. 'Tis true, they defended the Republick, took care to maintain their Children, abstained from the unlawful Pleasures of Love, and wronged no body; but they were given to Drunkenness, and other Vices, and sacrificed Men, especially Young People, to their Idols. At first the Sun was their only God; but in Process of Time they set up many other Deities, and worshipped Trees, Mountains, Rivers, Fountains, Stones, Bears, Lions, Tygers, and Serpents. They were conquered by the *Spaniards*, under the Conduct of *Ferdinand Cortez*, who carried with him the Minor Friars, for the Conversion of that People. Those Monks are very numerous in *Mexico*, where they have many Convents and Parishes: There is also a great Number of other Religious Orders. That Country is divided into Eleven Dioceses, *viz.* *Mexico*, *Muocati*, *Nova Galicia*, *Guardiana*, *Angelopoli*, *Guajaca*, *Chiappa*, *Guatimala*, *Hicaragna*, *Truxillo*, and *Jucatan*. The Sacred Congregation obtains from the Holy See the sending of Bishops to these *Dioceses*: but when they are sent, they quite forget the Apostolical See, and the Congregation, and never give any Account of their Dioceses, in which there is still a great Number of Infidels.

*The*

## *The* Present State *of the* CONGREGATION de propaganda Fide.

THUS, most Holy Father, I have made an end of the Discourse, wherein I designed to give a short Account of the Present State of the Catholick Religion in all those Countries, where there are Hereticks and Infidels. I have also mentioned a great many Things, which have been laid aside; but they might be resumed, (as some have already been by Your Holiness's Order,) and committed to a particular Congregation. What remains, is to give an Account of the Present State of the Congregation *de propaganda Fide*, and of other Things, that depend upon it.

There are Four Congregations of Cardinals, by which the Christian World, (governed by the Supreme Wisdom of Your Holiness,) is supported, as it were, by Four Hinges. The First is that of *Rites*, which directs the Worship of God and his Saints. The Second is that of *Bishops, and Regulars*, which regulates the Sacred Ministers. The Third is the Congregation of the *Holy Office*, which cuts off, and cures, the infected Members of the Christian Church. The Fourth is the Congregation *de propaganda Fide*, which propagates and maintains Religion all over the World. *This* owes its Original to Pope *Gregory* the XV-th of Holy Memory, who being moved by the Zeal of Father *Narni*, Apostolick Preacher, erected it, and ordered by a Bull that it should consist of Thirteen Cardinals, Two Priests, and One Religious, besides the Secretary; and that

they should meet at least once in a Month, and lay their Resolutions before him. That Pontiff assigned for their Maintenance the Emolument of the *Anelli Cardinalitii*, gave them a Palace worth Ten Thousand Crowns, and a Capital of Fifteen Thousand Crowns ready Money. Such a Holy Beginning was prosecuted with greater Ardor under the Pontificate of *Urban* VIII, who chose many Divines and Preachers of the Religious Orders, to send them Missionaries into several Parts of the World, and gave great Privileges, and large Sums of Money, to the Congregation. Several Persons, moved by so great an Example, left very considerable Estates to that Society, whereby they were enabled to make a vast Progress, and to build the College, now called *Urban-College*, or *de propaganda Fide*.

The greatest Benefactors were,

| | |
|---|---|
| Cardinal *St. Onofrio*, who left | 107000 *Crowns* |
| Cardinal *Cornaro*, | 34500 *Cr.* |
| Cardinal *de Galamina*, | 57400 *Cr.* |
| Cardinal *Copponi*, | 8000 *Cr.* |
| Cardinal *Giustiniani*, | 12500 *Cr.* |
| Cardinal *Ubaldini*, | 40000 *Cr.* |
| Monsignor *Vives*, | 42000 *Cr.* |
| *John Sawnier*, | 64000 *Cr.* |
| Besides some small Inheritances, Legacies, and Alms, which made up a Capital of | 1000000 *l.** |
| The Sums, brought in at several times from unknown Persons, by Father *Dominick of Jesus and Mary*, amounted to | 22600 *l.* |

* This Mark *l.* at *Rome*, signifies *Twenty-pence* of our Money.

Aba-

Abating a Hundred Thousand Crowns, spent for Building the Church and the College, the Congregation has a Capital of 615000 *Crowns.*
Which brings in every Year about 24000 *Crowns.*

This Income, with some other Revenues arising from some few Houses and Rents, is collected by an Officer, who has the Title of *Agent*, and is obliged to carry it immediately into the *Monte della Pietà*, from whence it cannot be fetched without an Order from the Congregation subscribed by the Cardinal Prefect, the Secretary, and the Accomptant. There is a Publick Office kept, wherein are carefully Registred all the Expences, and Orders issued out by virtue of the Decrees of the Congregation: so that no Part of the Money can be misapplied. And when the Accompts are balanced, (which is done every Year,) they are put into the Hands of all the Cardinals, and examined in a particular Congregation, called *dello Stato temporale*. Besides all this Care, Your Holiness has been pleased to appoint Card. *Spinola* with large Powers to promote the Good of the Congregation; and his Eminence has already procured them several Advantages, by recovering some Debts, that were thought to be lost; and considering his great Care and Diligence, even in his Absence, one may very well hope that others will be recovered. Now, to give Your Holiness a general Notion of the Expences of the Congregation, I shall insert the following Articles:

| | |
|---|---|
| For the Maintenance of the College every Year | 50000 *ll.* |
| For the Officers of the Congregation | 1700 *ll.* |
| For Printing | 1000 *ll.* |
| For the Maintenance of Bishops, Missionaries, and Colleges out of *Rome* | 10000 *ll.* |

For

For Legacies, &c. and other Debts —— 2700 l.
For extraordinary Expences, such as Charity-money, Repairing of Houses, &c. one Year with another — } 3000 l.

I proceed to give an Account of *Urban-College*.

## URBAN-COLLEGE *de Propaganda Fide.*

THIS College was erected by *Urban* VIII. of holy Memory in the Year 1627. Its first beginning was a considerable Foundation made by Monsignor *John Baptist Vives*, for ten Young Men of any Nation whatsoever. That Foundation was confirmed by the Pope, who took that College under the immediate Protection of the Holy See, granted it all the Privileges and Immunities enjoyed by the *German*, *English*, and *Greek* Colleges, and by the general Schools of *Rome*; and appointed Three Canons of the Three Patriarchal Churches for its Government, as it appears from the Brief of the First of *August* 1627, which begins thus, *Immortalis*. Afterwards in the Year 1637, Cardinal *St. Onofrio* made a Foundation for twelve Young Men of six particular Nations of *Asia* and *Africa*, viz. the *Georgian*, the *Persian*, the *Nestorian*, the *Jacobite*, the *Melchite*, and the *Coptic*; to which he added the *Armenian* in case of a Vacancy: This Foundation was approved by a Brief beginning thus, *Altitudo*. The same Cardinal in the Year 1639, made another Foundation for Thirteen *Ethiopians* and *Brachmans*, approved by the Brief *Onerosa*. Those two Foundations, attended with several Circumstances relating to Age, Time, and Election, were united to *Urban-College* in 1641, by the

the Brief, *Romanus Pontifex*; and the Administration of the former Colleges being taken from the Canons of the Patriarchal Churches, they were put under the Protection and Super-intendency of the Congregation instituted by *Gregory* XV. But because it has always been very difficult to get Young Men of the Nations above-mentioned, the Congregation by the Pope's leave has frequently disposed of those Places *pro tempore* in favour of others, with the Consent of the House *Barberini*. *Urban-College* is governed, (with the Super-intendency of the Secretary,) by a Rector, who is a Secular Priest. The present Rector is *Don Andrea Bonvicini*, a Man of an exemplary Life. He brings his Accounts every four Months to the Cardinal called *Mensario*, whose Business it is, not only to give him a Receipt, but also to visit the College, and to see whether the Students are well governed. And it may be said, for the Comfort of Your Holiness, that they are better used, bred up and instructed, than those of any other College and Seminary in *Rome*. The *Fathers of the Mission* are their Spiritual Directors: they come every Day without any Interest to hear their Confessions, and to make them perform several Pious Exercises. As for what concerns the Studies of those Young Men, they have Readers of Scholastick Divinity, Controversy, Ethicks, Philosophy, and Human Learning; and for the *Latin*, *Greek*, *Hebrew*, and *Arabick* Languages: those Readers are under Father *Lauria*. Cardinal *Barberini*, who has an Inspection over the Studies of those Novices, assists every Year in the Month of *August*, at their Examination, with the Secretary, and the Readers.

## The PRINTING-HOUSE.

THERE is in the Palace of the Congregation a Room well furnished with Characters of Forty-eight different Languages, with an able Printer and a Corrector, where they continually Print several Works necessary for the Preservation and Propagation of the Catholick Faith. Those Books are distributed *gratis* to the Bishops, Missionaries, and others, that they may be dispersed all over the World. That Printing-House wants good *Latin* Characters; and therefore Cardinal *de Massimi* of good Memory, who had the Direction of it, used his utmost Endeavours to get Matrices out of *Cologne*, *Holland*, and *Paris*: But hitherto we have had none, because they are not willing to part with them in those Countries. Cardinal *Albutio* has now taken upon himself to get those Characters.

## The ARCHIVES.

ALL the Writings and Letters, that come to the Congregation, and also those which they write, together with their Decrees and Resolutions, are registred, and carefully preserved in the Archives. But notwithstanding the Diligence of the Register, and all the Indexes and Repertories, such is the Quantity and Variety of Matters, that the old Transactions cannot be found without a prodigious Trouble; and therefore they are frequently passed over. Hence it is that some Decrees have been made directly opposite to the former.

former. Some Care should be taken to put those Records into a better Order: The Whole might be reduced into an Historical Form, and look like a Relation.

Before I conclude this Discourse, I shall take the Liberty to lay before Your Holiness some other Considerations, in order to promote the Good of our Holy Religion.

## MISSIONS *of* BISHOPS.

IN the First Place, it seems to me that the Missions of Priests, both Secular and Regular, will never make a lasting Progress, unless they be attended by Bishops, or Apostolical Vicars, who have the Episcopal Character. This Method of Preaching the Gospel was not only established by our Lord Christ, but also practised at all Times by the Holy Apostles, and Apostolical Men. They instructed the People, and then ordained the Natives Priests and Bishops, for the mediate and immediate Administration of the Sacraments. This is therefore the true way of settling and propagating Christianity among Infidels, especially if the Missionaries carry with them School-Masters to instruct the Natives. The Foreign Students of our Colleges might be made Missionaries and School Masters, if there was occasion for it. This Method will be attended with another Advantage: I mean that the Congregation in such a Case will not be at the Charges of maintaining the Missionaries; for notwithstanding the Persecutions of the Infidels, those Missionaries understanding the Language, knowing the Country, and having Friends and Relations, will not be necessitated to run away, as it happened in *Japan*,

*China*, *Æthiopia*, and so many other Countries, which are now quite forsaken. What I have said is so true, that Bishops, notwithstanding their Schism and Prodigious Ignorance, keep up the Christian Religion among the *Turks* and Idolaters. Your Holiness has appointed a particular Congregation to this Purpose.

## MISSIONARIES.

I MUST confess that Bishops neither can, nor ought to be sent into all the Countries, where there are some Remains of Catholicism; and therefore 'tis sometimes necessary to make use of mere Missionaries. It cannot be denied that Secular Priests will better succeed in such a Ministry, than the Regular. When the former go upon a Mission, they are transported with the Zeal of living a more perillous and austere Life, than they do in their own Country; whereas the latter take such an Employment upon themselves to enjoy a greater Freedom, and to shake off the Yoke of Obedience. However, the Congregation makes use of Regulars, as being more numerous, and believes they are qualified for a Mission, when their Superiors say so, though Experience frequently shews the contrary. As for Secular Priests, they are never proposed by any Body; and little Credit is given to those, who offer themselves. There are Two Sorts of Regular Missionaries among the Infidels. Some depend altogether upon the Congregation, from which they receive their Powers, Instructions, and Maintenance. Others undertake a Mission with the Leave and Consent of their own Orders, and have little or no Dependance upon the Congregation

gation. The former are removed, and even punished, when wanting to their Duty; but the latter, being almost Independent upon the Congregation, live as they think fit, oppose the other Missionaries, and sometimes give such Examples, as are unworthy of a Good Christian, not to say of an Apostolical Preacher. Hence it is, that the Holy See has often thought of depriving all the Religious Orders of those Privileges, that the Missionaries might receive their Powers from none but the Congregation; and a Brief was once drawn up for this Purpose. Nevertheless, such a Resolution would be liable to several Inconveniences: Perhaps many Countries would be destitute of that Spiritual Assistance, which they receive now from the Regulars; and the latter, in such a Case, would avoid being made Missionaries, or at least require from the Congregation the same Maintenance, that is granted to others.

## PROCURATORS.

IT would very much conduce to the Propagation of the Catholick Faith, if a Procurator was sent into each Kingdom and Province, to take Cognizance of the true State of Things in his own District, to acquaint the Congregation with it, and to ask the necessary Helps. For the Cardinals, and the Secretary, never mention any Affairs, but such as are daily proposed: As for those, that have been laid aside, or that might be promoted, no Body says any Thing of them. It is a Duty incumbent upon us to go and preach the Gospel: Our Redeemer said so, *Euntes in universum mundum prædicate Evangelium omni Creaturæ.*

Wherefore, to discharge this important Duty, no Method appears more effectual, than that of sending Procurators into every Country, that they may be enabled to find out, and to propose and urge, whatever may contribute to the Conversion of Nations, without excepting the Remotest and the most Barbarous.

## VISITORS.

IT seems to be the constant Opinion of all the Members of the Congregation, that little Credit is to be given to the Relations, Letters, and Sollicitations, that come from the Missionaries. Hence it is that the usual Answer of the Congregation consists only in asking further Information; which often proves of no Use. For, besides the Time lost in expecting a Reply from the Missionaries, they frequently send back the same Informations, without giving a new Light into the Matter. I add that the Nuncios, and other Persons, receiving those Informations from the Parties concerned, are not able to give a better Account of Things, than what the Congregation had before. These Inconveniences have often moved that Society to send Visitors into the Missions, who being disinterested and impartial Men, have given a true Relation of the State of those Missions; by which Means several Disorders have been effectually removed. Give me leave, most Holy Father, to represent to Your Holiness that this Remedy is now more necessary than ever, in many Provinces and Kingdoms, as I have intimated in several Parts of this Discourse.

Zealous

Zealous Men, and well qualified for such an Employment, should be pitched upon, and provided not only with full Instructions about what they are to do, but also with effectual Briefs directed to Princes, Nuncios, and Bishops, that they may receive from them the necessary Assistance. But, above all, they should be ordered to make a strict and exact Visitation of all the Colleges and Seminaries, which are one of the great Foundations of our Religion. This Consideration moves me to add, that New Colleges should be founded for those Nations, which have none; and that such a Pious and Beneficial Work should be recommended to the Catholick Princes, because the Holy See cannot build them now at its own Charges, in the same Manner as it did heretofore. It is also highly necessary to take Care that these Colleges, already founded, be well governed, as I have said above at the End of my Account of *Europe*.

## BISHOPS.

THERE is another Thing of great Moment, which ought not to be neglected; I mean that the Bishops, appointed by the Congregation, should constantly reside in their Dioceses, and never leave them, under Pretence of coming *ad limina*, or of giving an Account of their Churches, or for any other Business. As for the First Pretence, they may have a Dispensation, or make use of a Proxy. As to the Second, they may send their Accounts, or any other Information, by way of Letter. When they come, they should be quickly dispatched and dismissed, without waiting for the Resolutions of the

gation, which may be sent to them. For whilst they stay in *Rome*, they are not only chargeable to the Congregation and the Apostolical Palace, but also derided and contemned, going along the Streets on Foot, and being only attended by a Priest, or a Servant; which is a Reflection upon the Episcopal Dignity, and even upon the Congregation. I should therefore think it very proper, that in such a Case they should not be allowed to wear the Episcopal Habit in the Streets; and then being deprived of such an Appearance, they would be more willing to return into their Dioceses.

I shall conclude this long Discourse, with saying, That if there are any Mistakes, and Omissions in it, they are not voluntary; and with beseeching Your Holiness to forgive the Liberty I have taken to insert my own Sentiments through the Whole Work. I have had no other Design in this, than to serve God, the Catholick Religion, and You, most Holy Father, whose Sacred Feet I Kiss with a profound Respect.

A N

# AN
# Important* Discourse
## CONCERNING
## The STATE of RELIGION
## IN
# *ENGLAND*,
## AND THE
## *Reconciliation* with ROME.

RELIGION having a great Influence over Mens Minds, and a wonderful Power to make them do extraordinary Things, Part of them Embrace it sincerely, and heartily, as being the Way to Happiness; and others Admire it much

* *In the Original it is,* Discours Considerable. *It was written Originally in* French, *and printed at* Francfort *in the Year* 1701, *at the End of a Large Book in* 4to, *Intituled:* Monumenta Pietatis & Literaria, Virorum In Re Publica & Literaria Illustrium, Selecta; Quorum pars prior exhibet Collectanea Palatina, quæ ad illustrandam Historiam Ecclesiæ Palatinæ cumprimis faciunt. Posterior Eruditorum superioribus duobus Seculis celebrium Epistolas nondum editas comprehendit: In quibus memorabilia multa illorum temporum occurrunt. Francofurti ad Moenum, apud Johannem Maximilianum à Sande. Anno MDCCI. *It seems to have been written by some Foreign Minister, at the* English *Court,*

more

more for the good Effects it produces in *Civil Society*, than for any other Excellency inherent in it. Princes and Wise Politicians, who compose this Second Class, esteem Religion for the Benefit they reap from it; knowing, by the Experience of all Ages, that nothing can more effectually prevent Insurrections among the People, and keep them in Obedience to the Supreme Powers.

Hence it is, that the most Politick *Princes*, though they make no Account of Religion, yet appear very Religious, and take care to punish those who attempt to introduce any Innovations; being sensible that the Alteration of *Religion* must needs be attended with Troubles and Disorders in the State. And indeed it appears that those Countries, (such as *Spain* and *Italy*,) which have undergone no Change of Religion, have constantly enjoyed Peace and Tranquillity *; whereas those that have been divided by new Opinions, have felt the dismal Effects of intestine Wars; as it hath happened in *France* and *Germany*.

'Tis true, some Kingdoms have admitted a Change of Religion, without disturbing the

* The Author might have added, *Poverty* and *Slavery*; which are the certain Causes of the *Peace* and *Tranquillity*, here spoken of; and never fail, in time, to make the *Prince* as Mean and Inglorious as the *People*. This is a False Cause assigned for such Disturbances. They are produced Evidently by *Princes* and *States* not allowing *Liberty* in *Religion*. Which is plain from hence, that wherever it is allowed, it is seen greatly to contribute to the Happiness, Wealth, and Glory of a Nation.

Pub-

Publick Peace: But, if we enquire into the Reason of it, we shall find that this Change did rather proceed from some extraordinary Causes, than from a Variety of Opinions among the People. When *England* separated from the *Church* of *Rome*, it was not so much out of a Desire of a *Reformation*, as out of *Revenge*, *Henry* VIII. being highly displeased with the *Court* of *Rome* for refusing to approve his Divorce. In the Reign of his Son *Edward*, the *Reformation* was settled with the publick Consent of the whole Kingdom, for the Reason just now mentioned. The same Kingdom was as easily reconciled with the *Church* of *Rome*, under the Reign of *Mary*, as it had freely separated from it. When Queen *Elizabeth* came to the Crown, it was her Interest to favour the *Reformation*; and she found her People as willing to embrace it, as they had been to reject it in the Time of *Mary*. The long Reign of that *Princess* set it upon a lasting Foundation, insomuch that it has prevailed under her Successors *James* and *Charles*. But, as I have already said, that *Reformation* having been made by the Court, rather to shake off the *Pope*'s Authority, than out of love for new Opinions, *England* * was not so much attach'd to

* This is a little intricate. Every one knows that the same Doctrines, in the main, were embraced, and established, by the *Reformers* in *England*; as in other Places: and that the *Reformers*. Abroad equally professed to reduce all to the Standard of *Scripture*; which, one would think, should be accounted *Primitive Christianity*.

any

any such particular Opinions, but rather endeavoured to reform the Abuses of Religion, by reducing it to the Standard of *Primitive Christianity*.

This *Kingdom* having obstinately continued to reject the *Pope*'s Authority, the *Catholicks*, who, during the First twelve Years of Queen *Elizabeth*'s Reign, complied with the Ecclesiastical Government established by that *Princess*, began to withdraw from it, and being desirous to appear united to the *Pope*, refused to go to *Church*, and so formed a Party in the *State*. Thus *England* was divided into *Protestants*, and *Catholicks*. But many *Protestants*, who pretended that the *Church* of *England* was not sufficiently Reformed, refused to submit to her Government, and formed a third Party, called *Puritans*. Those Parties prevail still. That of the *Puritans* is the most Powerful, consisting of some *Bishops*, the greatest Part of the *Gentry*, and almost all the Common People. The *Church* of *England* has on her Side, the *King*, the greatest Part of the *Nobility* and *Bishops*, and the Two *Universities*. Though the *Catholicks* are not so numerous as the *Church of England*-Men, and the *Puritans*, yet they make a considerable Part of the State, consisting of some *Noblemen*, Powerful by their Riches and Alliances, and a great Number of the Common People. Those *three Religious Parties* are opposite to one another. But the *Church* of *England* hates the *Puritans*, more than

than the *Catholicks*; the *Catholicks* hate the *Puritans*, more than the *Church* of *England*; and the *Puritans* hate the *Catholicks* more than that *Church*: So that the *Church* of *England* and the *Catholicks* do easily agree about the Destruction of the *Puritans*. And therefore, if Great Men did not make use of *Religion*, as a Pretence to attain to their private Ends, it would be no difficult Thing to oppress the *Puritan* Party: but they have taken it under their Protection.

The Kingdom being in this Condition, there arose a Dissension among the *Catholicks*, whereby they have been divided into Two *Factions*. That Dissension was occasioned by Dr. *Smith*, Bishop of *Chalcedon*, an *Englishman*, who pretended to be the Ordinary of *all England*; wherein he was favoured by the *Secular Clergy*, and all the *Catholicks* governed by him. But the *Regulars*, and particularly the *Jesuits*, opposed the *Bishop*'s Pretension, and even writ several Scandalous Books, and such as are prejudicial to the Authority of *Bishops*. Those Books were censured, and condemned, by the University of *Paris*, and learnedly confuted by *Petrus Aurelius*, a *Doctor* of that *University*. This Expedient proved of no use to put an End to the Discord; but on the contrary exasperated the *Regulars*, who raised so great a Persecution against Bishop *Smith*, that he was forced to leave *England*, and to retire into *France*, where he is still. Afterwards, the *Dissen-*

*Dissensions* increased more and more every Day; and the *Pope* being informed of this Disorder, resolved to apply a proper Remedy to it. Both Parties made it their Business to conceal the Truth from the *Pontiff*; and therefore, he found it necessary to send into *England* a Person, who might give him a true Account of every Thing, in order to put a stop to such Disturbances. *His Holiness* pitched upon Signor *Gregorio Panzani*, *Doctor* of *Laws*, a *Roman Priest*; and by a *Brief* of the *Tenth* of *October*, 1634, directed to the *Clergy* and *Catholicks*, commanded them to give Credit to whatever the said Signor *Panzani* should tell them in his Name. That *Brief* was attended with a Letter of Cardinal *Francis Barberini*, directed to the same. Signor *Panzani*, being arrived at *London* the 25th of *December*, 1634, waited, not only upon the *Queen*, but also upon the *King*. That *Prince* gave him a kind Reception, told him that he was very welcome, and spoke to him all the while, uncovered. Signor *Panzani* did also endeavour to have an Interview with the Archbishop of *Canterbury*; but that *Prelate* always put him off, so that he left *England* without speaking to him. All the Time that he was in this Kingdom, he paid a great deference to Secretary *Windebank*, and Secretary *Cotington*, in hopes that, with the help of the former, he might keep up with the *Archbishop* and his *Party*; and, with the help of the latter, avoid being

being hated by the *Party* contrary to the *Archbishop*. He made use of a Friend, in order to ask some *English* Doctors, well affected towards the *Archbishop*, whether the *King* would allow of a *Catholick Bishop* in *England*, who should be an *Englishman*, nominated by the *King*, and who should perform his Functions, according to his *Majesty*'s Limitations. Those *Doctors* were not very well pleased with such a Proposal: However, after they had thought of it, they answered, that *Panzani* should declare, whether the *Pope* would admit for a Bishop, a Man, who should believe the Lawfulness of the *Oath* of *Fidelity*, or at least who should suffer the *Catholicks* to take it. *Panzani* refused to give his Opinion about this Subject, saying he had no Orders about it; and so the Treaty was interrupted. However, he declared the 2d of *October*, 1635, to his Friend above-mentioned, that the *Pope* would never admit for a *Bishop*, a Man, who should Favour the *Oath* of *Fidelity*. Some *Doctors* in the *Archbishop*'s Interest, told the said Friend of *Panzani*, that the *Catholicks*, having hitherto refused to take the *Oath* of *Fidelity*, because they believed it was prejudicial to the *Pope*'s Authority, and because they were afraid the *Pope* might complain, if they should take it, that they acted against Two of his Briefs, whereby they are forbidden to do it: Those *Doctors*, I say, told *Panzani*'s Friend, that the *King* declared, he did not pretend to prejudice

judice the *Pope*'s Spiritual Authority by that *Oath*, but only required from his Subjects that *Fidelity*, which God and Nature require from them; and that this Will and Intention of the *King* should be declared to every *Catholick*, to whom the said Oath should be Administred.

The *Court* of *England*, and the *Bishops*, expressed a great Desire to have the said *Oath* approved by the *Pope*; saying, that if the *King* could alter it, he would *leave out* all those Words, that seem to strike at the *Authority* of *His Holiness*; but since it had been worded, and appointed by a *Solemn Parliament*, the *King* could make no Alteration in it, but only explain how it ought to be understood; and that he declared he did not pretend to prejudice the *Pope* by that *Oath*. In answer to this, *Panzani* said, that this *Oath* containing several Words contrary to the Authority of the *Holy See*; and the *Parliament* having had no other Design, than to oblige the Subjects to pay a due Obedience to their *Prince*; the *King* might alter the said *Oath*, and express it in such Terms, as he should think fit, without altering the Intention of the *Parliament*.

Here the different Views of those two *Courts* ought to be carefully observed. The *Court* of *Rome*, constantly pursuing its old Claim, strives much more to pull down that *Oath*, which it thinks to be contrary to its Temporal Grandeur,

dent, than to root out the *Heresies* that prevail in this Kingdom. On the other side, the Design of the *Court* of *England* is to get the said *Oath* approved, or connived at, by that of *Rome*, in hopes of a *Reconciliation*; though *England* does not intend to come into it, unless it be with great Advantage, even in things contrary to the Maxims of the *Court* of *Rome*, and which that Court will never grant: Such as, to allow the *Catholicks* to frequent the *Protestant* Churches; and to acknowledge that *Papacy* is only of Human Institution. What makes the *Court* of *England* believe that the *Pope* might approve the said Oath, is, That many *Catholick Doctors*, notwithstanding the *Pope's Briefs*, maintain the Lawfulness of it, by Word of Mouth, and in Writing.

As for what concerns the Reconciliation of the *Church* of *England* with that of *Rome*; it has been talked of, in general, by the *Archbishop's* Friends, who affirmed that he was very well disposed towards it; and that, if such a thing was not done in his Life-time, it would perhaps be difficult to do it after his Death. And indeed within these three Years, the *Archbishop* has all along introduced some new Things bordering upon the Practice of the *Church* of *Rome*; and the *Bishop* of *Chichester*, (a great Confident of the *Archbishop*,) the High *Treasurer*, and *eight Bishops*, whom he had on his Side, did very much desire a Reconciliation,

and parted every Day with their old Opinions, to come near those of the *Church of Rome*; urging, the *Pope* should also on his Part make some Steps to meet them, and the *Court of Rome* abate something of the Strictness of their Opinions, without which there could be no Agreement. And what is more, the *Universities*, *Bishops*, and *Doctors* of this Realm, daily embrace the *Catholick Doctrines*; though they make but a Half-profession of them, for fear of the *Puritans*. For instance, they believe the *Church* of *Rome* is a True Church; that the *Pope* is the *Chief* of all Bishops; that it belongs to *him* only to call *General Councils*; that 'tis lawful to pray for the Souls of the Dead; that Altars ought to be built of Stone: In short, they believe whatever is taught by the *Roman Church*; but do not believe every thing that is taught by the *Court of Rome*. An *English* Doctor told the above-mention'd Friend of Signor *Panzani*, that the King approved, and would fain introduce, *Auricular Confession*; and that He would get it established by Force, were He not afraid of popular Insurrections.

Things being thus in a good Way, towards a Reconciliation, or at least towards entering upon a Treaty about it, Signor *Panzani* was advised to leave off talking of the Establishment of a *Catholick Bishop*, it being very odious to the Bishops of the *Church* of *England*. That Priest was further advised to use his Endeavours

deavours with the King, that He would permit the *Pope* to send to the *Queen*, a *Nuncio*, or Agent, who might reconcile those two Courts without Noise. *Panzani*'s Friend spoke of it to a Person, who had many Friends at Court; so that this Expedient was proposed to the *King*, and, by *Panzani*, to the *Queen*. The *King*, having deliberated about it with some of his most intimate Councellors, they approved of it, upon Condition, that the Person sent by the *Pope*, should not be a *Priest*. In order to stop the Murmurs, that might be occasioned by such a Resolution, the *King* said, in the Presence of many Persons, *Why could not I receive an Ambassador from the Pope, as well as from other Catholick Princes?* And another Time he said, *I have now an opportunity of being reconciled with the Church of* Rome, *upon very Advantageous Terms.*

This Affair being thus settled, Signor *Panzani*, to conceal his Designs, to give some Satisfaction to the *Clergy* and *Regulars* of *England*, and to shew that he did not neglect the Business, about which he had been sent, procured some Agreement between the *Secular*, and *Regular Clergy*, which was made with a Common Consent, the 22d. of *November* 1636, the *Jesuits* being the only *Regulars* that desired to be present at it. Signor *Panzani* has endeavoured, ever since, to get the Friendship of the *Bishops*, and *Doctors* of the

*Church* of *England*, and particularly of the *Bishop* of *Chichester*, to whom he was presented by his Friend above-mentioned. He desired the same Friend to promise a *Cardinal*'s *Cap* to those who were not married, and a Pension to those who could not aspire to the *Cardinalship*.

As for State Affairs, Signor *Panzani* has used a very great Diligence to discover the Passions, and Inclinations, and Interests, of the *King*'s Councellors; and especially to know which of them are well affected towards *Spain*. He has also enquired into the Inclinations of the *Bishops*, and by what Means They, and all the *Officers*, belonging to the *Prince*, may be prevailed upon; and has taken an Account of all their Names.

In *July* 1636, *George Conæus*, a *Scotchman*, Secretary to Cardinal *Barberini*, for the *Latin* Tongue, arrived in *England*, to be the *Pope*'s Resident. He was kindly received by the *King*, the *Queen*, and the whole Court; and because he had many Friends, and Acquaintances, he made a much greater Noise than *Panzani*; visiting, and being visited by many Noblemen. However, 'tis not very likely that he will forward the Affairs of Religion more than *Panzani*, because the *English* mistrust him, and look upon him as a subtle and cunning Man. And though there is a Report

that

that he sides with the *Jesuits*, who govern the best Families of *England*, yet 'tis not to be expected that he can have better Success; for if this Court comes to know that there is a Friendship between him and those Fathers, it will very much lessen the Good Opinion they have of him; the *Archbishop*, and the *Bishop* of *Chichester*, saying frequently, that there are but Two Sorts of People, who can hinder a Reconciliation with the *Church* of *Rome*, *viz.* the *Puritans* among the *Protestants*, and the *Jesuits* among the *Catholicks*.

From what has been said I infer, That, if one may judge of Things to come by those that are past, this Kingdom being divided into so many Factions, in Point of Religion; and that of the Catholicks increasing daily by the *King*'s connivance; 'tis to be feared, this Nation will be troubled in Time with *Civil Wars*: Which cannot fail to happen, provided there be not wanting *Heads* to the several Parties. And these will easily be found among the *King*'s Children.

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